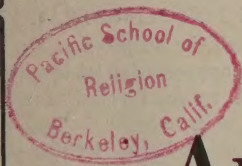


The American Friend

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An American Apostle of Peace

AN EDITORIAL

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ON THE HORIZON OF THE CHRISTIAN CHURCH

LEADERSHIP IN DISARMAMENT MOVEMENT

The trustees of the Church Peace Union in a congratulatory telegram to President Hoover praised the president for "assuming leadership on behalf of the United States" in the disarmament movement, as follows: "The Church Peace Union, representing as it does in its membership Catholic, Jewish, Protestant faiths, sends heartiest congratulations to you upon the important proposals made by you to the World Conference on Disarmament at Geneva and expresses its gratification at your action in thus assuming leadership on behalf of the United States. The Church Peace Union hopes that there will be an unflinching adherence to the principles you have enunciated and that the American delegation at Geneva will agree to no modification that will weaken their effectiveness and value. Your proposal, if adopted, will go far toward preserving a peaceful and orderly development of international affairs. It provides an opportunity for a definite contribution to world recovery and permanent peace."

PROPOSAL FOR REDUCTION OF ARMAMENTS

The highest officials of nearly a score of national church bodies joined in a message to President Hoover, expressing "most hearty approval" of his "courageous proposal" for the reduction of armaments. The church leaders described the proposal as "highly prophetic" and expressed the judgment that the President's "constructive leadership" will be enthusiastically welcomed by the members of all the churches. "Your courageous proposal to the World Disarmament Conference that the nations reduce their armaments by one-third meets with our most hearty approval. We rejoice in your broad-visioned leadership in a matter which bears such vital relations to peace and human welfare. Your proposal to the Conference we regard as a highly prophetic note in international relations. We believe that the great body of the membership in our churches will enthusiastically welcome your constructive leadership and will hope that its general acceptance may herald the opening of a great epoch in our world life. We are particularly pleased to note the primary emphasis you place on the Kellogg-Briand Pact. We believe that the pledges given by the nations in Articles I and II of this Pact should be continuously stressed as a basic world policy and that international procedures should be constantly shaped in the light of these pledges and principles." The statement was sent out from the office of the Federal Council of the Churches of Christ in America and was made public by Bishop Francis J. McConnell, President of the Council.

URGES TO WORK FOR CONTINUED PEACE

President Angell in his baccalaureate address to the seniors of Yale College and the Sheffield Scientific School, urged their generation to give active support to every measure that has reasonable promise of composing international differences. He commented on the problems they must face, those of war and peace, and nationalism and the emotions connected with it, the economic structure of American society, and the changing conception of morals. "We are familiar with the portrayals of the horrors of war. Merely from the national and economic point of view, is it sane that we should load ourselves with over three and a half billions of dollars of annual taxes, approximately 70 per cent of the cost of the Federal Government, for the maintenance of our war machine, for pensions and bonuses to veterans, whether they ever saw active service or not, and for the payment of bills contracted in former

wars? I am asking whether you and your generation can summon faith to believe that by patience and firmness and the exercise of intelligence, together with a decent national generosity, men can be brought to recognize the utter futility of war as a method of justly or effectively composing international differences." Whether we like it or not, President Angell said, modern methods of communication, modern developments of commerce and finance have made the world for many purposes one; and "on pain of grave disaster, political and economic dogmas must be made to conform to this fact, however unpalatable to professional patriots."

EXPRESS APPRECIATION FOR MISSIONARIES

Western Japan recently, through the auspices of the *Osaka Mainichi* newspaper, expressed its appreciation of the long and fruitful service rendered the nation by the foreign missionaries who have been engaged in social welfare work in that region. The guests represented many nations and almost every possible religious flavor from Quaker non-conformism to the Catholic hierarchy. Messages of appreciation were read from the then Premier Inukai, Imperial Household Minister Ikki, both the home and foreign ministers, and by the president of the *Osaka Mainichi* and the Tokyo *Nichi-Nichi* newspapers. Responses were made by the missionaries, commemorative pictures were taken at the Osaka imperial palace, and a proposal approved for meeting once a year in such an international fellowship of humanitarian work. As a direct result of the visit last year of Dr. Butterfield and his recommendations for the application of Christianity to rural needs, the Japan National Christian Council now has a full time rural secretary and field worker. The work of Arthur Jorgensen of the Y. M. C. A. and his corps of Japanese collaborators in putting the best of modern Christian literature into cheap and popular form for thinking Japanese is being widely acclaimed. Recent publications include Rauschenbusch's "Prayers of the Social Awakening," and Mott's "World Mission of Christianity."

EXCAVATIONS CONFIRM THE BIBLE STORY

The inhabitants of Sodom and Gomorrah reached a high state of culture before they were destroyed by "brimstone and fire from the Lord out of heaven." Such is the conclusion of Jesuit archaeologists of the Pontifical Biblical Institute of Rome, who are unearthing near the Jordan what they believe to be the twin cities of "very grievous" sin. The excavators have concluded that 4,000 years ago, in the later bronze age, the supposed cities where there lived not ten righteous men held residents who knew how to paint murals and to write a language. Among the ruins of this largest city excavated in Palestine were dozens of flat pieces of pottery with marks of a crude alphabet on them. These indicated that the inhabitants had a primitive language. They have not yet been deciphered. The residents of the destroyed cities made vases and bowls with great skill, according to the specimens dug up. Hand flour mills of stone came to light. These were worked by two women. The lower stone was bigger in area than the upper one and was stationary. Shells from the Dead Sea were used as household ornaments. Some shells, however, seem to have come from Egypt, indicating that the people of Sodom and Gomorrah engaged in commerce with the Egyptians. Traces of violent conflagrations were found in the ruins, tending to confirm the Biblical story of the city's destruction. The excavators penetrated twenty-six feet and dug through three cities, each built on the ruins of another. Underneath these three, they said, is probably a fourth. The ruins of Sodom and Gomorrah were found in the top layer.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

An American Apostle of Peace

THE two daughters of Benjamin Franklin Trueblood, with the cooperation of their mother, have done honor to their distinguished father and have made fitting tribute to his memory by collecting some of his outstanding addresses and having them published in book form. His many friends who have known him intimately will appreciate the excellent portrait which serves as a frontispiece to the book. As they read the addresses, they will recall his messages, the white light of potent words and persuasive arguments, the commanding presence and the charming personality of him whom they were happy to recognize as a valiant leader in promoting peace and goodwill among men and nations. A generation of Friends has since assumed leadership who remember him less intimately, whose knowledge of him came largely through the testimony of their parents and others, and these will enjoy the privilege of reading after his pen, thus verifying in personal experience what they have heard about him. But younger Friends, who have grown up since this Secretary of the American Peace Society passed off the stage in 1916, will find within the pages of this book illuminating material to indicate the trend of development in the peace idea, and an opportunity to become acquainted with this American Apostle of Peace.

His long-time friend and co-laborer, Edwin H. Mead, has written the Introduction in which is given a sketch of his life and work that is sympathetic, appreciative and informing, and that admirably prepares the reader for the sections which follow. It is an interesting pen picture of the man that many will prize highly as they think of the very valuable contribution he was able to make to the cause of peace. His association with other noted leaders, not only in the American Peace Society but in international organizations as here portrayed, has led to the conclusion that "he was the one conspicuous and representative worker who stood with one foot in the period before the Hague Conferences and with the other in the period of the World War which resulted in the League of Nations. No other among us understood that history so well; and no other was so conscious of the inspiring and shaping relations of the past to the present." This feature makes a study of the book

most worth while for those interested in the movement for world peace.

The first article is a masterly survey of "The Historical Development of the Peace Idea," from which the book gets its title, first given in 1900 at the Haverford Summer School of Religious History. Though nearly a third of a century has passed, it seems singularly modern and applicable to the present. The spirit of it, as expressed in the following paragraph, is the great concern of one who loved his fellowmen and vigorously gave his best to make the world a better place in which to live.

"While God by the ordinary course of his providences is working out the spirit of fraternity and peace by the great social and economic forces operating naturally in society, it is the Christian's high privilege to hasten the movement by following his Master in the life of self-sacrificing and universal love, which cannot possibly from self-interest kill human beings, but which gives life freely and ungrudgingly to save men of all classes and conditions. So far as lies in our power, we must not allow to be set up or kept up anywhere within the Church the walls between classes, races and nationalities which the Master leveled to the ground. We must declare our faith in the brotherhood of mankind and the sisterhood of nations in the face of the spurious patriotism which in its pride of country and race rides roughshod over uncivilized races and weak peoples, and is always watching for an opening into which to drive its self-seeking power."

Those who have read and enjoyed his earlier book, "The Federation of the World," will find in this collection of essays a fitting supplement, and together they will serve for reference when authentic information is desired on matters pertaining to the historical development of the peace idea. The book is lovingly dedicated to the memory of his brave and sacrificial life. It is worthy of a wide reading. It will be cherished by all lovers of peace who would heed the voice of the Prince of Peace.

A Deepening Experience of God

THE field of experience as revealed in a backward look not only challenges thought but it suggests possibilities for future effort. It has meant endeavor with results which become a large part of life. Various beginnings indicate ventures of faith that mark

the trend of that life, implying the motives and suggesting the goals which provide the urge for action. The subjective side gives the reflex upon the one performing an experiment, while the objective side becomes the field where accumulative effort makes for character as expressed in things done, the record of which constitutes Memory's picture of attempts that one has made to realize the fruits of action. The actual living through an event or a series of events, we call experience, and yet the word has become so familiar to many of us that we use it without much thought. "All that we know and feel and do, all our facts and theories, all our emotions and ideals and ends," writes the philosopher, James Ward, "may all be included in this one term—experience." The root of the word, which is of Latin origin, has also given us the words "peril" and "expert," which include the extremes of failure and of success, at least, of grave risk, on the one hand, and of skillful development, on the other.

To experience God is to recognize relationship with him as the giver of life, and the goal toward which one strives who would satisfy the heart's yearning for the highest and best that seem avail-

able to man. New light which calls for more intelligent action, new love which appeals for more earnest devotion, and new ventures of faith which bring a fuller realization of fellowship, enlarge the field of experience through these avenues of approach. What seemed a stern law-giver, becomes a loving, patient Father. He forgives and restores, if fellowship has been broken. He encourages faithfulness, when tests are severe, that testimony may have greater value. He bestows more lovingkindness, when trust in him is made perfect through a deepening experience. "You will rejoice then," wrote the apostle Peter, "though for the passing moment you may need to suffer various trials; that is only to prove your faith is sterling (far more precious than gold which is perishable and yet is tested by fire), and it redounds to your praise and glory and honor at the revelation of Jesus Christ." In his teaching, from beginning to end, Jesus also seeks to impress on us that right living must proceed from an inward conviction which can only be obtained through trust in God and heartfelt submission to his will. "Experience joined with common sense, to mortals is a providence."

Christianity and Education

BY S. ARCHIBALD SMITH

(Continued from last week)

IT seems to me that from the Friends' point of view, education, religion, and life cannot be separated. They are all of one piece. An attempted separation has indeed often been made. When education has been conceived as the mastery of the principles of science, for instance, and religion has been conceived as intellectual assent to dogmas and cosmologies that the world has long since repudiated; when education has been conceived as the appropriation of philosophic theories, the absorption of facts of language, of science, and of history, and religion has been conceived as intellectual conformity in the name of ecclesiastical statistics, rather than as a great spiritual adventure in the name of a better world, then so-called education and so-called religion fall apart. My thesis is that education and religion and life are one. They cannot in any true sense exist, one without the other. Plainly, a man who has no life has no religion; and, by the same token, a man who has no religion has no real life; and a man without some sort of education is deficient in both religion and life. Just as there is no real significance to an algebraic equation, however varied and complex its terms, which ultimately cancels out to x equals 0; so life is not life which has no meaning and no value; and without religion, human life has no value and no meaning. That so-called life which is a mere succession of days, without goal and without significance, a tragic and meaningless journey from nowhere to nowhere, is mere existence; it is not life; for life must be marked by significance and direction and purpose; and the sense of God is alone that which gives to life all that it has of significance and direction and purpose. Because it is very evident indeed, it seems to me, that without religion I am constrained to look on "man and woman as meaningless and worthless phenomena upheaved by the blind surging of a world itself devoid of worth and meaning."

There is abroad today a hopeless materialism which

Friends' schools, by the quality and significance of their work, should endeavor to neutralize. This materialism has been called the great *malaise* which embitters prosperity where prosperity exists and adds sting and venom to poverty where poverty exists. It produces whirlpools of unrest and menacing tides of discontent, but all these are only surface symptoms of an underlying and invisible distemper, and this underlying and invisible distemper, this hidden canker in the world's heart, is the depreciated estimate of the worth of life itself, an inarticulate and tragic contempt of the dignity of man. It is a jaunty cynicism. You will find it in many of the successful novels and plays of the hour; you will find it in brilliant newspaper editorials; you will find its poisonous atmosphere in the "criticism of life" which crowd the pages of current books and magazines. In it are the seeds of moral death. It is destined to give paralysis to the moral endeavor necessary to create and sustain civilization; for, as one of the most scholarly prophets of the modern generation has said: "Let man once become convinced that shadows themselves, they are pursuing shadows, let the sustaining fruits and the assuaging waters of the distant oasis be certified to be mirage, it would then be counting on folly more than human to expect persistence in the now purposeless and goalless effort of the desert march. Cancel the difference between my neighbor and my neighbor's watch, and you reduce my duty toward him to nothing more than I owe his watch."

We who are Friends, we who are compassed about by a cloud of witnesses to a nobler theory of life than that realize, I think, how utterly important is the task set before our schools. It is plain that in order to arouse our young men and women to take up the noble and sacramental privilege of living with joy; in order to inspire them to do something in their day and generation to produce a better than what is, they

must be moved by a philosophy of life which is more creative than behaviorism, and more sustaining than scientific determinism. I believe that one of the unspeakably great privileges of the small group of men and women known as Quakers, the spiritual descendants of George Fox, in dealing with the education of youth, is to demonstrate to these young people by our own living, that there is more to life than "accidental collocations of atoms, that mind is the maker of the universe, that purpose is at the heart of it, love underneath it, Providence in control of it, victory ahead of it, and that

"What is excellent,
as God lives, is permanent." "

And in this effort, teachers in Friends' Schools have a peculiarly strong position; for the religion of Friends does not rest on any particular conclusions in Astronomy, Geology, Biology, or History, and therefore cannot be even slightly injured by the discovery of any new truth. It has no vested interest in any theory of creation. It has no technical theological thesis to defend. It simply seeks excellence wherever it may appear, and it finds excellence in anything which is inwardly understood. It rests on the serene conviction that to understand is not only to pardon but in the end to love. In other words, it is the religion of the spirit, and its social principle is the Golden Rule.

In all this our schools should be eager to be second to none in possessing the tools of education. We should not be content with inferior facilities; we should be abreast of the times, familiar with and receptive to the best methods, both new and old; we should maintain the highest standards in the fields of our respective activities. We should insist on sound scholarship; but we should ever keep in mind that scholarship is not enough. Scholarship is not righteousness, and it does not by itself inevitably lead to righteousness. It has by itself been sometimes the tool of unspeakable calamity. The world war is a case in point. The question of the origin and the quantum of the national war guilt may never be determined; but certain it is that the war did not originate in the unschooled classes of Europe. The vast multitudes both in America and in Europe did not produce it; and no business interest petitioned for it. It was a scholars' war. The crowned heads of Europe had educated themselves for it, and the leaders and counselors in the states and nations involved in the war were practically all college-bred. Scholarship fostered, permitted, and trained for it. To it science pure and applied made its overwhelming contribution. The trained minds of engineers and of mathematicians, of chemists and educated publicists played a significant and deadly role. And the educated generation who made the war were by their very scholarship able totally to eclipse the brutality of the savage, to stand unrivalled in ability to sacrifice human life, to destroy property, to disregard the sacred institutions of history, and to trample under foot those finer sentiments for the protection of which our so-called education and our so-called religion had supposedly been preparing us. It is a tragic fact that the educated man of the world stand indicted before the bar of public opinion for having brought on a suicidal controversy in the very heart and home of history, of tradition, of science, of philosophy, of religion, and of civilization. And all this because, educated as they were, they were actuated by a false philosophy of life. They were dominated by fear and greed and the instincts of the jungle.

What I am trying to say is that our schools must train up a body of youth who shall be morally and religiously sensitive, and who shall go out into the world to do actual reconstruction in accordance with their own regenerative lives. It is easy to assail economic and political wrongs. And these wrongs are neither new nor small; but it is easier to assail these wrongs by indictments and preachments than to take hold of our own lives and to take hold of the lives committed to our guidance and convince them that regenerate men are the only material

out of which to construct a regenerate society. So far as the records go, Jesus has nothing to say about the cruelties, the inequalities, the barbarities, and the injustices of the Roman government. We may be surprised at this; and yet he knew that the essential character and outlook of human life could not be changed by any mere change of government. He knew that unless men individually became converted and became as little children, that is, became wholesome, and sincere, and teachable, they could not enter the Kingdom of Heaven whether under the imperial Caesars or under the traditions of Moses and the rule of the Hebrew theocracy. Panaceas look fascinating; they are sometimes ostentatious and dramatic, but there is nothing in the government of men that has equaled the unheralded production of Christian character. There is no surer way to social regeneration than the road of service made possible and heroic by an overpowering belief, as instinctive as it is magnificent, in the worth of humanity and in a developing providential order in human society. Our schools, it seems to me, must exhibit and exploit the social content of eternal life. This is just what many schools are failing to do. If our schools succeed here, they will gloriously succeed; if they fail here, they fail completely. Our educational institutions can furnish no external force for social unity. They can only stimulate and educate the social instincts in individual lives by appealing to the moral and religious nature, and by showing young people that which in their heart of hearts they want to know; namely, that while there are elemental things in life within the physical sphere, such as passion for food, passion for fighting, passion to acquire property, there are also and above all these elemental things such other elemental things as faith, a trust in a power outside one's self that makes for righteousness, the instinct to pray, and an ingrained belief that somehow the word is not a toss up of chances; and they must realize the excellent and august truth that these instincts in man are as elemental as the lust of blood. What schools can do this better than Friends' schools? Friends' schools stand for life, not for theology. Theology always has been and is always likely to be a disintegrating force. When a man loses his vision of the spiritual universe and yet continues to be religiously dogmatic, he breaks his connections with the unseen, closes his mind, lays aside his studies, and begins to defend "the faith." We are not "defending any faith." Faith which expresses itself in a life of good will needs no defense. We are trying as educational institutions and as men concerned with these high matters, to get ourselves into responsiveness to the world's immemorial need and to gain life by losing it in something more august and real than the scramble for mere things.

And finally, many a young parson has found his religious faith shaken by his studies. His studies in history, in philosophy, in science, in mathematics, have somehow dimmed and not clarified his realization of God. He perceives a departure of the sunny certainty of his earlier days; and seriously feeling the need of God for the happy and fruitful conduct of his life, he cries out as did Job of old: "O that I might find Him!" For such a person, we as parents and we as teachers ought to have something to say; because we ought to know just as Paul knew long ago that "the world through its wisdom knew not God." In a deep and majestic sense God is indeed unknowable; but nobody knows what life is, nor what electricity is, nor what matter is, nor personality, nor beauty. All we can do is to use these things. We know some things that they will do. But no amount of knowledge will reveal God. An as objective reality he is not within the range of our telescopes. Even the existence of God can not be settled by argument, and it ought not to be possible to settle the matter by argument. If it were possible, any rascal who could pass an examination in logic, might by that insignificant process apprehend God. But the greatest of all vision comes not by logic, but by calling forth the latent nobility of the soul. The principle of this is plain enough in lesser matters. For example, one can

believe in honor only by achieving it. To the apprehension of the best we rise only by heroic living. There is no other way; for life is an art, not a science; it is a thing to be done, not a thing to be known. Do the deed and you will know the creed. Repeatedly fail to do the deed, and you will blind yourself with clay.

"Vice is a monster of so frightful a mien
As to be hated needs but to be seen,
But seen too oft, familiar with her face,
We first endure, then pity, then embrace."

And in the embrace we are blinded; but through the practice of things that are pure and lovely and of good report, we rise to an apprehension of the One altogether lovely. Tell our

young people to launch out on the great hypothesis that the stars in their courses fight against wrong, and that the Ultimate Reality is on the side of right; and then they may rise to see what eye hath not seen nor ear heard. They will be approaching the faith of Jesus. They will be getting the fundamentals of Christian education,—not asking for a sign, but understanding what Jesus may well have said to his sodden generation:

"If you will travel the way I am traveling,
You will know that what I say is true."

Friends Academy,
Locust Valley, Long Island, N. Y.

Nebraska Yearly Meeting

BY VIVIAN S. WATSON

NEBRASKA Yearly Meeting convened in the twenty-fifth annual session at Nebraska Central College, at Central City, Nebraska, June 8-12, 1932. Attendance was unusually small, but Friends gave themselves to the work in hand and to such good purpose that the business was completed on Saturday afternoon.

M. Herbert Watson, Presiding Clerk, and Milo H. Crosbie, Recording Clerk, were reappointed for another year. Mabel J. Young of Denver was a happy choice for Reading Clerk, and Robert H. Jay of Las Animas, Colorado, served acceptably as Announcing Clerk.

A number of visiting Friends were present during the sessions, rendering service at various times which was much appreciated.

Dr. Alfred C. Garrett of Philadelphia, who delivered the Commencement address for Nebraska Central College on Monday evening, remained until Thursday noon. He conducted the devotional half hour on Wednesday morning, reading portions from the book of Ezekiel, a book so often overlooked in our Bible study. Ezekiel 34 contains one of the most important of the Messianic prophecies and the source of Jesus' teaching on the Good Shepherd. He gave also several definitions of Divine Grace, the best of which, perhaps, is—"God's love; it is infused by God into us and operates with the full consent of our wills."

Isaac and Esther Mason, on their way home to England after nearly forty years of service as missionaries in China, were warmly welcomed. Esther Mason told of some of their work and experiences in the meeting of the Woman's Missionary Union on Tuesday afternoon. Isaac Mason was the speaker at the evening meeting Wednesday at which time Esther Mason spoke briefly also. Their messages were interesting and much appreciated.

Our joy was increased by having Theodore and Estella Foxworthy "come home" for a time. They had been in attendance at the twenty-fifth anniversary celebration at Plainview meeting and were able to spend several days at Yearly Meeting before returning to their work at Young's Park, Iowa. Theodore Foxworthy brought a forceful message in the Thursday evening meeting.

Fred McKinney, Eli Wheeler, and Lee Stevens, ministers, were present form Kansas Yearly Meeting. They rendered helpful service in the devotional meetings and song services which they attended. Orville Dillon, of Iowa, was present Saturday morning and conducted the devotional half hour. He was on his way to North Loup where he will help Bessie Franc-Brown in a series of special meetings.

One of the outstanding sessions was that given to the department of Religious Education, of which Grace Gibson is chairman. After the splendid report of the chairman, Dr. Fred Fouts gave some very practical suggestions for carrying on teacher training as a local interdenominational project. He is accredited as a Standard Training School teacher, with the International Council of Religious Education. Alfred Garrett, who has been a leader in teacher training in Philadelphia for a number of years, spoke his satisfaction that efforts are being made in this direction in our field and encouraged Friends to press on to a more adequately trained teaching force.

J. Evelyn Mott also spoke at this session. She emphasized the importance of the Bible school as the place for children and young people to be brought to definite decisions for Christ. She reviewed the titles of a series of lessons which she had been using with a group of young folk of high school age to illustrate how Bible school material may lead up to Decision Day. Special significance was

given to her message when one called attention to the fact that five girls of Evelyn Mott's class recently made their decisions for Christ and were transferred from associate to active membership, at the monthly meeting immediately preceding Yearly Meeting.

Another session of special interest was that given to Nebraska Central College, with Charles H. Watkins, long-time president of the College Board, presiding. The report of President O. W. Carrell was heard with much interest and appreciation. A series of talks on "What Nebraska Central College Means to Me: as a member of the Faculty, as a member of the Student Body, as a member of the Alumni," were given by J. Evelyn Mott, Ruby Roberts, and Elvira J. Smith, respectively. Elizabeth Hanson spoke with much feeling of what the College has meant to the young people of South Dakota.

Walter H. Wilson, General Superintendent, brought a thoughtful and thought-provoking report for the year. One interesting feature was a chart which he had made showing items of interest and importance in the various meetings. He reported Martin Williamson of Vale, S. D., as dean of the pastors, with fourteen years of continuous service in Empire meeting. Laurence Linton ranks second with seven years of service at Colorado Springs, Colorado.

It is with deep regret that we see the service of Walter H. Wilson, as General Superintendent, come to a close because of the extremities to which the grave financial condition of the Yearly Meeting has brought us. Friends expressed their sincere appreciation for the work which he has done so faithfully during his years of service in this field and for the fine and generous Christian spirit in which the work has been carried on despite difficulties and discouragements. We feel that we have surely had in our midst, in

Walter and Bessie Wilson, fine examples of the true Christian spirit and Christian living.

The Friday evening meeting was given to the interests of the young Friends. Lois A. Foley, of Central City, presided, Arthur Kellogg of Denver lead in the devotional period, and John H. Ferguson of Philadelphia was the principal speaker. John Ferguson spoke of club work as a means of getting hold of boys and girls and gaining their confidence. Once confidence is gained much may be done for them.

The meetings for worship on Sunday were quite well attended. I. Lindley Jones, pastor at Central City, presided at both meetings. Norman E. Young was the speaker in the morning, using as the basis of his sermon two questions of Jesus: "Who do men say that I the Son of man am?" and "Who say *ye* that I am?" bringing out the thought that the Kingdom of Heaven depends much on the individual.

Walter Wilson brought a helpful message in the evening meeting, using Luke 9:54-56 as the basis for the thought.

Marion S. and Hazel Thornburg Emry were present at the Christian Endeavor meeting. He gave an interesting account of their work in the Regional Parish at Limington, Maine, and emphasized what was said in an earlier session about the need of the Church making provision for the all-round development of her boys and girls and the value of the club plan of reaching and holding them. Marion has grown a number of inches in several directions since he left Central City two years ago. The small daughter, Lucy Jean, was much admired.

Some of the most helpful messages were those brought in vocal music by Lee Ellis, Francis and Mamie Lowe, and Norman and Mabel Young.

We missed from the sessions of Yearly Meeting many Friends who usually come and take an active part in the work but who were unable to come this year for one reason or another. A number of our most loyal and capable members have been called to that Better Land during the year and we have felt their absence keenly. We have missed too the helpful presence and wise counsel of those who always before have come from the central office at Richmond. In spite of these things we have had a good Yearly Meeting. There was a spirit of love and sacrifice, a devotion to duty and a fellowship that was contagious. We had messages of inspiration, and visions of the world beyond our own little section—brought by

the Masons, Dr. Garrett, and the splendid and gripping reports from the Mission Board, the Service Committee and the Associated Executive Committee on Indian Affairs—which we shall not soon forget. We were often impressed with the conviction, "Surely the Lord is in this place."

TO FRIENDS EVERYWHERE

We have been drawn into Fellowship with many other Yearly Meetings by epistles received and by the presence of a number of visitors. We are thankful for the encouragement which has come to us in this way.

These letters have made us realize that Friends in all continents are feeling the painful pressure of economic, social and international difficulties. Our Society is nowhere a large body, yet in each country an apparently insignificant group is bravely trying to grapple with the troubles of the world.

We have been greatly cheered by remembering the magnificent folly of such men as John Woolman, who were ready, single-handed, to attempt the impossible and proved that their folly was divine wisdom. The only way in which a minority can change the thought of a majority is by crystal sincerity.

We are facing a world today in which slums, drink, unemployment and international rivalry are breaking the law of love by despising human personality. The power that inspired John Woolman is the only one that can give us courage to attack these enemies.

We are often conscious that we have no gifts to offer to our Master Christ. Our hands are empty; yet the first and essential gift is simply our hunger for God. Those who come hungry will not only be filled but also receive gifts to carry to others.

On behalf of Syria and Palestine Yearly Meeting,

TANIUS CORTAS, *Clerk.*

PIETY THROUGH PAIN

It may be mine to toil for years
And bear life's load;
My best to share, and banish fears
Along the road.

Expression helps to rise above
The commonplace;
Appreciation makes for love
Through truth and grace.

The pain of thinking something new
Needs fortitude;
To face a fact and think it through,
Helps one make good.
Ideas come to birth are part
Of personality,
And by adjustment with the heart,
Through pain, make free.

J. R. W.

A CALL TO WORKERS FOR DISARMAMENT

Here is a job for you. Apply at once for a Disarmament booth! This summer in your own state there will doubtless be several state normal summer schools, church conferences, state and county fairs, camp meetings, or institutes of one kind or another, where leaders will assemble in groups ranging from 500 to 3000. Why not use this excellent, inexpensive opportunity to keep open a Disarmament booth at the expense of your own monthly meeting, church, club, or Disarmament society? What about using your vacation from school or university for furthering education on Disarmament, at a booth? Home service workers and those unable to do caravan peace work might find this an excellent substitute in volunteer service. Students, teachers, and high school graduates could also serve.

Every Disarmament or Peace society has implored its members to write their Congressmen and Senators, urging them to use all possible pressure to bring about Disarmament. We deplore the two millions spent daily for armaments, but effective publicity works with groups who are leaders and will take the ideas back to other groups for individual action. Let's work on our representatives at Washington through their constituents!

Now is the time for every organization interested in Disarmament to send out to various gatherings in its vicinity a well equipped booth from each of its monthly meetings, churches, or groups. Here is service at your own door. If you can't go yourself, look over your list of members and see whom you could assist to go. Also, you could help supply them with posters, pamphlets, slogans, and pictures.

This is an excellent time to secure members, to organize new groups, to solicit subscriptions to peace publications, to sell books on Disarmament, to show pictures on Disarmament propaganda, and, incidentally, to strengthen the cause for Disarmament in your own community.

If you wish to be better informed about international Disarmament and have not had the opportunity to attend any of the Haverford College or other international relations institutes, a portfolio for booth workers, including a bibliography of the important pamphlets, papers, books, etc., and a list of questions usually raised and answers to them, may be obtained by applying to either of the numerous Disarmament organizations whom you decide to represent. For further information apply to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia.

WANTED:

A passenger to drive east from Indianapolis about July 30th. Driver's destination, Washington, D. C. Address L. E. H., % The American Friend, Richmond, Indiana.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



THE DEVELOPMENT OF THE PEACE IDEA

By BENJAMIN F. TRUEBLOOD

The Plimpton Press, pp. 243, \$1.50.

This timely volume consists of twelve addresses and editorials selected from the papers of the late peace leader, Benjamin F. Trueblood. They present the historical development of the peace idea from the earliest times to the period of the Hague Conferences and the outbreak of the World War. An introduction by Edwin D. Mead presents the man to the reader in a brief yet fairly comprehensive sketch of his public life that will be appreciated by his friends who knew him more or less intimately, and especially by those who did not have the privilege of seeing and hearing him. He moved among world leaders and learned to think and speak in world terms with the best interests of mankind at heart. He was essentially an academic man, a scholar. "He was the best scholar who had ever been related officially to the American Peace Society, and one of the greatest scholars associated with the peace cause in America."

Among the essays are two valuable discussions of the contribution made by William Penn to the peace movement: "William Penn's Holy Experiment in Civil Government" and "William Penn and the Gospel of the Inner Light." The former was not only a protest against the wickedness of the time but a divine indication of what government is everywhere to be when the Christ-spirit shall have subdued the world. The latter reviews helpfully Penn's interpretation of the Inner Light. "The first effect of a clear perception of the fact that God communicates himself directly to all human souls is a sense of the place and value of individual personality. He to whom God speaks, . . . however he may resort to others for instruction and help, he must in the last appeal be his own interpreter of what he is to believe and follow."

Other themes considered are "The Golden Rule in International Affairs," "The Nation's Responsibility for Peace," "International Arbitration," "The Hague Conferences and their Results," and "The Case for Limitation of Armaments." Of the special treaties of obligatory arbitration, he says, "In spite of their limitations, these treaties mark a great step forward. The simple fact that great and mighty nations have become willing to pledge themselves in advance to submit

important classes of disputes to a disinterested tribunal, the creation of their own joint action, speaks more eloquently than any words can possibly do of the growing international respect for law, of the more rational and humane attitude which the nations in general now bear toward one another, an attitude before which war with its unspeakable cruelties and its conspicuous failures of justice cannot long survive." The account of the origin and development of the Hague Conference in itself makes the book intensely valuable for all interested in the peace movement. The study in limitation of armaments in the light of developments since the Hague Conference in 1907 makes this essay seem prophetic, at least it shows the mind of the Christian statesman who saw clearly that "the greater our foreign trade the fewer the battleships we need to protect it."

In the words of Edwin D. Mead, "The collection will be welcomed not only for its intrinsic worth, but also as a grateful memorial of a life and work which the friends of peace will not permit to be forgotten."

POETRY IN THE MAKING

By DOROTHY MATTHEWS

Headley Brothers, pp. 74, 60 cents.

This writer of verse has undertaken to indicate the tendencies in modern poetry as she has learned to appreciate them. In the past, the expression and appreciation of poetic feeling have gradually become associated in our thought with metric pattern, the regular scheme of accents, but "what is really happening, at present, is that the feeling for metric pattern is in process of being received as a sub-conscious possession." The conscious emphasis is shifting more and more to the "natural colloquial rhythm of the sense-phrases." One of the functions of the poet is to "help us discover what we can find of beauty and of truth in our own hearts." But the greater concentration on the natural speech rhythm as the basis of poetry seems to the writer "to correspond with modern conception and experience of art as a language through which every human being may find some kind of utterance." The strong tendency toward free verse and to make every word inevitable regardless of rhyme or line-length, suggests the striving for "the specially created form for the personal inspiration of each poet who uses it."

The central quality of a poem is con-

sidered which can only reveal its inner significance to one whose sensitiveness is to some degree awake to that which is at the depths of it. "The poets of today are using all the technical methods that have been established by experience to bring desired effects, but they are employing them with different emphasis." An analytical study of some of her own poems would indicate some of the sources and methods conducive to harmony and symmetry in creative verse.

The last section is devoted to original poems by students by which to illustrate the method for creative expression and the points receiving attention throughout the study. It is assumed that "in every being there lies a potentiality for poetic appreciation and for poetic expression which may prove the door to a wider vision of life and to a finer accomplishment of life-purposes."

THE HUMAN PRICE OF COAL

Association Press, pp 67, 40 cents.

This pamphlet is an excellent manual for the study of certain aspects of the bituminous coal industry. It is a study outline especially designed for use by groups in churches, colleges, and others who are interested in such social problems. A committee of the Federal Council of Churches has sponsored it, assuming that the churches and the general public, which are beings asked to contribute considerable amounts of money, food, and clothing for relief work in the coal areas, would want to know the cause of conditions which make this relief work necessary, and possible ways of affecting constructive re-organization of this industry. "Only an aroused social conscience based on knowledge of the facts will demand such basic changes in the industry as are necessary to eliminate the present chaos and develop an industry planned to serve human needs."

The production of coal is a basic industry as it supplies a product which "directly as household fuel or indirectly as a factor in manufacture, agriculture, and commerce, affects every individual in the nation." Prevailing conditions are studied and causes noted leading up to the present chaos. The work of the American Friends Service Committee in providing relief is briefly noted and ways of helping are suggested. Possible ways of effecting constructive change are also considered that include government action, both state and federal. Such source material will furnish reliable data for group study, and suggestions are offered for the guidance of the leader of discussion. The miner, the operator, and the consumer-citizen are the special features for discussion. Sources of continuous information, and a bibliography at the close add greatly to the value of the pamphlet.

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EDITORIAL COMMENTS

Disarmament in the Doldrums at Geneva Conference

IT appears that the doldrum days have come at the Disarmament Conference. From the very start such days were anticipated as almost inevitable. This was so because, in the first place, the monster system of armaments has become such a major part of national existence that little short of a world-wide revolution in thought and action could greatly modify it. In the second place, it was always realized, however regretfully, that the military and naval technicians and experts must have their day—and they are having it now. Hence the present depression in disarmament.

When the principle of qualitative disarmament was accepted as a basis of procedure, distinguishing between offensive and defensive weapons, the opening for which the "technical quibblers" had waited was presented. They are now engaged in their "sapping operations" to undermine the principle as a means of defeating the purposes of the conference. This obstructive attitude on the part of the experts of the War and Navy Departments would not be so serious except for the fact of the powerful interests that support them. So long as armaments represent powerfully entrenched vested interests they are well-nigh impregnable.

What goes on at Geneva reflects what is going on in the various countries represented there. Here in the United States, we have been making desperate efforts to balance the federal budget. Finally, the President appeared in person before the National Legislature, and, declaring that a great national emergency existed, called for drastic action in effecting federal economies and in laying new taxes. Yet when it came to the tremendous burden of naval and military expenditures, the Administration virtually said that they were irreducible! And at the same time we are freely admonishing European countries to relieve their financial distress by reducing their armaments.

Why is it that in the depths of the deepest depression we have known, the "Big Navy Boys" in Congress get favorable consideration of their navy building program calling for the expenditure of a billion dollars? How can they get away with it? Some months ago, in a series of articles in the *New Republic*, Charles A. Beard, political scientist and publicist, told why, and the reasons are suggested in the following alternative questions which he put:

"Are measures of armament to be determined in fact by the civil branches of the federal government? Or are they to be dictated by the navy bureaucracy, in particular the General Board of the Navy, supported by a powerful array of avid cupidity—an array that includes: placeholders eager for salary increases, promotions and more imposing jobs; armor-plate manufacturers; munition-makers; merchant-marine promoters, as providers of naval auxiliaries; navy yard communities dependent on naval construction for employment and profits; labor interests, looking for high wages; real-estate boomers, like Congressman Britten; the jingo press, making money out of rabblousing; hyphenates, bent on war with

England; the anti-Japanese or the pro-Chinese, hunting trouble on the Pacific; merchants selling military and naval supplies—working openly or under cover, with millions of dollars at stake in naval expenditures and huge funds available for propaganda?"

But to go back to Geneva—shall we lose heart and surrender to the forces of obstruction? That would be shortsighted and craven. Never has there been so general a demand for disarmament as now, and the demand must be pressed with all the vigor possible. It may not yet be insistent enough to bring the desired result, but progress is being made. In the end, the experts and the vested interests must yield to the distressed cry of humanity. We must press the issue without stint.

Are We at the Mercy of Our Pretorian Guards?

THE spectacle of an army of our war veterans marching on Washington, establishing camp at the national capital, and thronging the legislative halls in demanding special favors of the government, reminds one vividly of old Roman days when the privileged soldiers known as the Pretorian Guards took things into their own hands and made and unmade Emperors at will. We have no emperor to make, to be sure, but if our clamorous legionnaires can draw on the national treasury on demand, the result is the same—they are in control of the government.

Few would deny that the government which sends men into the shambles of war should treat them generously when they have suffered injury and disability in that service. The United States has been more than generous, being the only nation that has voted a "soldiers' bonus" to all who were mobilized in the Great War, regardless of whether or not they were in any way disabled. The following comparative figures on veterans' relief reveal a startling situation:

	Men Mobilized	Dead and Wounded	This Year's Relief Bill
United States	4,355,000	360,300	\$1,072,064,527
Germany	13,000,000	6,111,862	298,690,000
France	8,410,000	5,623,000	286,722,000
Great Britain	6,600,000	3,000,000	174,802,060
Italy	5,615,000	1,597,000	69,853,300
Canada	619,636	232,045	61,123,000

It will be noted that the United States, which suffered 360,000 casualties, is expending in veterans' relief more than the combined amount spent by Great Britain, Canada, France, Germany, and Italy, with a total casualty list of 16,563,907. According to a congressional committee report on the subject, the Federal Government of the United States has already paid \$6,000,000,000 on account of veterans of the World War, and according to the testimony of General Hines, if we continue at our present rate with no authorizations increasing

our present commitments, by 1945 we will probably expend for World War veterans \$21,500,000,000, which will about equal the cost of our active participation in the World War. This government has spent for veterans of all other wars previous to the World War up to date, in all the history of the country, only \$8,000,000,000.

The grossly disproportionate and gigantic sum paid by this nation is largely due to the political pressure exerted by the ex-soldiers. Having effected a powerful organization, they have intimidated senators and congressmen who fear to withstand their increasing demands although in this case the Senate has done so. Our Pretorian Guards who went forth to make the world safe for democracy are rapidly assuming control of our government at home—another grim commentary on the far-reaching and baneful effects of war.

A Depressing "Release to the Religious Press"

A FEW weeks ago there came to our desk from the Information and Publicity Department of the International Committee of the Y. M. C. A., an announcement of the departure for Jerusalem of an ambassador of good will to take charge of a new million dollar Y. M. C. A. plant in the holy city. The newly appointed General Secretary of the Jerusalem Y. M. C. A. was heralded as the American air ace known as "the luckiest man in the World War," and the "release" pro-

ceeded to play up his military career as colorful and one of excitement and danger. This "release to the religious press" expatiated on the wartime experiences of the new Secretary which had won him numerous military medals and citations, told how he had been shot down desperately wounded, fighting eight German planes, and related how his war injuries had necessitated his spending thirty months in twenty-six hospitals, involving nine operations.

Frankly, such a "release" depressed us not a little. We have no particular inclination to dim the glories of those who have done conspicuous service on the battlefield, but just what does such a record have to do with qualifying one for serving as good will ambassador—and at Jerusalem, of all cities! Or, putting it in another way, why does the Publicity Department of the Y. M. C. A. feel that the setting forth of such a sanguinary military record would appeal favorably to the religious press and its readers, and commit it more strongly to the Y. M. C. A. program? We have no reason to doubt that the new appointee is an able man, who will do good work at his new post, but it seems decidedly incongruous that so much prominence should be given to the war record of a man who is to serve the cause of good will at Jerusalem, capital of the land called holy because of its associations with the Prince of Peace. As long as organizations which bear the name Christian continue to make this emphasis, how can we make any very considerable progress in changing the military mind-set of the world?

SOME MANCHURIAN IMPRESSIONS

BY GILBERT BOWLES

AS an essential for fellowship with Christians in Manchuria, and as an aid to our future service in Japan, we accepted as our teachers a great variety of experts: Chinese Christians and non-Christians in various walks of life, including some officials of the new Manchurian State, Japanese Christians and non-Christians in business and professional life, Japanese Consular and Military Officials, Koreans, foreign newspaper correspondents, and White Russians. We saw the places where the severest fighting took place, heard the stories of the bombed railway track, the capture of Chinese soldiers' barracks and the great Mukden Arsenal. We did not, however, attach great importance to the way in which the first conflict arose, but rather to the underlying causes out of which recent events have arisen. The deeper causes of the conflict between China and Japan have been clear. These have included: (1) Japan's insistence on her treaty rights to protect and use the Liaotung Leased Territory and the South Manchurian Railway Zone, with mining concession and rights to lease land for industrial, commercial, and agricultural purposes, and (2) China's steadily tightening policy of hampering Japanese interests, competing with her railway lines, placing discriminating export duties, openly demanding the return of Japanese possessions, carrying on a

In our June issue there appeared a contribution from Gilbert Bowles on "Some Shanghai Impressions." As there explained, he was one of a group of Japanese Christians and missionaries who visited Shanghai at the invitation of Chinese Christian and missionaries in a spirit of Christian fellowship. Some of the deputation later made an extensive tour of Manchuria and as at Shanghai, conferred with representative people holding various points of view. As before, Gilbert Bowles shares with our readers some of his own personal impressions of what he learned first hand.

violent anti-Japanese educational campaign, and postponing the settlement of Japanese claims and issues, all pointing, as Japan came to believe, to a fixed national determination to ruin Japanese interests in Manchuria. Even a brief study of some of these questions on the spot made evident what one had already anticipated, viz.: frequent local cases of irritation and friction, with mutual lack of confidence, insults, growing fear and antagonism, and an impending sense on both sides that something unusual was going to happen. This was the emotional setting of Japan's swift military action of last Autumn.

Between the close of the Russo-Japanese war, fought on Manchurian soil,

and the outbreak of last September's disturbances, Manchuria was not prominent in world thought, though it continued to be the delicate and difficult point of contact between Russia, China, and Japan. The word "point" is hardly appropriate to Manchuria's broad plains and mountains, with an area twelve times as large as Pennsylvania. This fertile land of the Manchus who ruled China from 1644 to 1911 was largely closed to the Chinese until modern times. Attached loosely to China under the name of "The Three Eastern Provinces," the land of Manchuria, aided by Russian, Chinese, and Japanese railway building, has rapidly increased in population, now estimated by the new Government at 34,000,000. Aside from the White Russian Colonists, 200,000 Japanese and some 300,000 Korean farmers, the population is predominantly Chinese, mostly frugal peasants driven from the Pekin Regional Provinces of Shantung and Chihli by famine, civil war, and heavy taxes, and drawn by the lure of the "out west" of Manchuria.

THE CHINESE AND THE NEW STATE

Seldom did we put any Manchurian Chinese in the position of feeling compelled to conceal or reveal his inner convictions as to the future of the new State. It needs no special investigation to make it evident that whatever be the future political developments of Man-

churia, the thirty millions or more of Chinese residents will continue to feel themselves bound up with Chinese thought, tradition, and culture. The enthusiasm of the resident Japanese for the new Manchurian State was everywhere evident. The number of real Manchus now resident in Manchuria is so small than only by special inquiries were we able to get traces of even a few of them.

While we were not depending upon interpretations of the present situation given by officials of the new State, we were glad to meet some of them and get impressions of representative personalities, including the young American-educated Chinese Mayor of Harbin, the Governor of Mukden Province, who was an official under the Young Marshall Chang, The Premier of the new State, and his former pupil, the new Chief Executive, Henry Fu-Yi, last of the Manchu Emperors at Peking. Though the Chief Executive is modest and retiring, we all noted the strength of his handclasp and evidences of something appealing in his bearing.

The mention of the word "Manchuria" usually calls up pictures of bandits stalking out of the tall millet and kioliang, and springing on unwary travelers. Since September 18 last, almost every Japanese news item about Manchuria has been colored by suggestions of "bazoku" (horse-bandits, originally) with accompanying justification of Japan's recent military policy. Missionaries long resident in Manchuria vary greatly in their interpretation of the extent of banditry in the past three decades.

A representative of one Mission with extensive work in South and North Manchuria said that banditry had never interfered with their work and travel in any part of the country, while a representative of another Mission, covering about the same period of time, but with more actual experience in itinerating, recalled that from the beginning of their work in Manchuria, in order to secure safe transportation of baggage from place to place they were compelled to pay to local inn-keepers a kind of "bandit insurance," which went to the gentleman of the tall millet. This last interpretation was verified by a Japanese business man with some twenty-five years of Manchurian experience, who dwelt on the higher "moral tone" of the bandits of earlier days. Within their own little kingdoms they respected the "insurance" flaga placed on baggage carts by comrades of their own clan.

One absolute essential to any accurate analysis of the present Manchurian situation is a thorough and impartial study of the extent, nature and causes of banditry. This study, covering a period

of years, would give a basis for comparison with present conditions. It avails little, except to increase the thought confusion, to speak of "banditry" without more accurate information as to its actual extent and significance. Who is to make this difficult but essential study? In the meantime, one faces the all-but-unanimous opinion of Chinese and neutrals that since September 18, banditry has become much more frequent and widespread, due to the number of defeated soldiers who, having become bandits, are looting villages to get food, and to the sudden breaking up of the forces accustomed to deal with the situation—in so far as it was dealt with at all. (Later: Since writing the above, the situation has become much more serious as evidenced by all available reports.)

SPIRIT OF JAPANESE RULE

Apart from any questions of military or political policy, members of our Group were deeply impressed with the high ideals of some of the Japanese military officers and the younger Christian advisers to the New Government. It was almost startling to hear one of the Japanese military officers, when giving his own personal opinions, say that the masses of the Manchurian farmers must be helped and protected, even if it becomes necessary to fight the Japanese people in order to achieve this end. One Japanese member of our Group afterwards said: "Whatever one may think of the policies being pursued, I believe absolutely in the sincerity and high ideals of some of the young Japanese Christian advisers to the New Government. Some of them I have known in the past. I believe in them and trust that they may be able to render some real help to the people of Manchuria."

Since September 18, the Chinese people in Manchuria have not been permitted to receive newspapers from China through the mails. The censorship on Chinese newspapers sent to foreign residents in Manchuria has been lifted. Some Chinese say that having been cut off from the Chinese press discussions of current questions, they find it difficult to get their bearings. Newspapers published in Manchuria are subject to strict censorship under the new regime. The *Manchurian Daily News*, a small English daily published in Dairen by Japanese is understood to reflect the official interpretation of news items.

WHITE RUSSIANS IN MANCHURIA

Though we felt it unwise under the circumstances to seek conferences with Soviet representatives in Manchuria, we were glad of opportunities to meet a group of influential White Russians. Embittered and discouraged by what has taken place in Soviet Russia, with little

thought of being able to return to their own country, this colony of Russians has lived on since the World War in North Manchuria, principally in Harbin. These mostly belong to the middle class, though frequently reported as connected with the nobility. They are engaged in all the ordinary occupations, some of them as common laborers. Some older members of this community look back with mingled feelings of gratitude and despair to the days of the Czar and the Orthodox Church, when Russians were laying foundations in Manchuria upon which Chinese and Japanese have built. Visiting the crowded grade and high schools of Harbin, conducted by the Y. M. C. A. for the children of White Russians, we were deeply moved by this keen, young generation, eager to see the big world outside through the medium of English. One of the older Russians, a Christian Jew, was deeply impressed by the words of our Japanese Christians who told of our peace errands to Shanghai and Manchuria. He remarked that to go on an errand of peace after one hears the sound of cannon and smells burning gun-powder is to undertake real work for Christ.

SOME MANCHURIAN PROBLEMS

The emotional elements which for the past months have been influencing Chinese, Japanese and world opinion have tended to obscure the fundamental issues. The first great issue is that between Japan's natural economic demands and China's laudable desire for national unity and political control over her own territory and destiny. The economic demands of Japan are inherent in her limited natural resources, her increasing efficiency in the use of the scientific method, resulting even in the face of her limitations in a rising standard of living, with an awakened consciousness that the European and American people's with one-third of the world's population, exercise political and economic control over something like nine-tenths of the earth's territory. On Manchurian soil Japan's demand for economic expansion has met in sharp conflict with China's political aspirations, struggling against inefficiency, graft, militarism and civil war influenced ever by impending fear of Japan.

The second great issue is world-wide, linked up now with international agreements to guard China's administrative and territorial integrity and to secure to all peoples an open door for economic opportunities. It is evident today that this second group of problems can not be solved without a clearer recognition by the Powers of the inherent nature of Japan's economic struggle in Manchuria in relation to China's national political aspirations. It brings no solution of the

problem to condemn Japan's militarism without a sympathetic understanding of the main reason why Japanese public opinion has gone as far as it has in supporting the nation's "strong" policy of the past months.

It has been evident throughout the past autumn and winter that severe economic pressure and a sense of having been shut out of other possible spheres of activity, together with the emotional appeal of the nation's sacrifices on Manchurian battle-fields, followed by large investments in that land, were steadily holding the attention of the Japanese people upon Manchuria as their "life-line" in the present world crisis. Continued discussions in the Japanese press have usually taken it for granted that Manchuria, made a part of Japan's economic world, is to furnish needed raw materials for Japan's further industrial

development, markets for an important share of her manufactured goods and some openings for immigration. We found, however, that the overwhelming judgment of private and official Japanese resident in Manchuria was that only disappointment would face Japanese who expect to find waiting jobs and unlimited broad acres in Manchuria.

A FRIENDLY CONTACT

One of my hopes in making the trip to Manchuria was to visit Tadosaku Ito, an English teacher in the Japanese Medical College in Mukden, an eager student of the Chinese language and of the present complicated problems of Manchuria. The last day was mostly spent with him, with opportunities for seeing his wife (graduate of a Christian college) and baby, and for unhurried conferences on his two years' experiences in Manchuria.

He was surprised and pleased to learn that our new daughter was his classmate at Earlham College, and daughter of Wilbur K. Thomas, who as Secretary of the American Friends Service Committee, had advised him as to his studies through his four years in America. I left Mukden believing that Tadosaku Ito, as a young Japanese Christian teacher, with special contacts with the Chinese students in the Medical College, was rendering helpful service in the spirit in which the Japan Friends Service Committee recommended him in 1926 for study in America. S. Hirakawa, General Secretary of the Japan Yearly Meeting of Friends, has been in correspondence with him through the difficult Manchurian experiences of the past months.

30 Koun Cho, Mita, Shiba,
Tokyo, Japan.

THE CHALLENGE OF DISARMAMENT

What Will the Nations Do?

CONSIDERATION of various phases of the problem of armaments in previous articles in this series has brought out several arguments for disarmament. It is the purpose of this article to summarize these arguments and make them explicit, so that the case for disarmament may be viewed as a whole.

The main argument against disarmament, in fact the only argument which can be advanced plausibly, is that armaments are necessary for security. We have traced the steps already taken to substitute peaceful methods of settling disputes for armaments as a basis of security. We submit that however inadequate these methods may be in the present state of world opinion, they offer greater security than do armaments, that in fact, armaments fail to afford security at all. Let us examine the reasons which support this contention. In the first place security gained through armaments at best can be only relative. If all nations are unarmed, all are equally secure; if all arm to an equal extent, they enjoy the same relative security. It is only by relatively greater armament that a nation can gain advantage, and this fact is the root of the evil, for each nation tries to excel others. Fear and suspicion result on the part of other nations, they in turn increase their armaments and the never-ending race is begun.

Then, seeing the hopelessness of trying to gain security by their own armaments alone, nations seek to improve their position by alliances with other nations

This is the fourth in a series of statements issued from time to time by the Carnegie Endowment for International Peace acting in cooperation with the League of Nations Association, and designed to interpret the Disarmament Conference now sitting at Geneva to leaders of opinion in all parts of the country. Dr. Nicholas Murray Butler, in his statement introducing the series on March 31, said, "Despite the world-wide depression, which is as obvious in the field of morals and of politics as in that of economics, there is one great effort now making which should command not only the interest but the earnest and undivided support of the moral and intellectual forces of the world. This is the Conference for the Reduction and Limitation of Armaments."

whose aims are similar. But the futility of alliances has been proven by the history of Europe for the past two centuries; one alliance has merely led other nations to form a counter alliance, and the race in armament has been transferred from individual nations to competing groups. Moreover, alliances are notoriously unstable; one ally is constantly suspecting the other of going behind its back to gain an advantage by bargaining with the other side. In the final analysis therefore, no nation can gain security by armament unless it is stronger than the rest of the world combined. What nation can hope to acquire this degree of strength?

The futility of attempting to achieve

security by arms, and the fact that increased armament by one nation merely leads to competition from others, with lessened security for all, has long been appreciated by men who looked beneath the surface.

NO SECURITY IN ARMAMENTS

Nearly two centuries ago Montesquieu, keenest of all the critics of the governments of his time, said in his famous "Esprit de Lois," "A new disease has overwhelmed Europe; it has laid hold of our princes, making them maintain an inordinate number of troops. It has its repercussions and becomes of necessity contagious; for, as soon as one state increases the number of what it calls its troops, the others at once increase theirs, so that nothing is gained except general ruin. Each monarch keeps mobilized armies as large as he could maintain if his people were immediately threatened with extermination; and peace is the name they give to this state of striving each against each." In similar vein Immanuel Kant, the great German philosopher, condemned armaments, "Because thereby states hold out to their neighbors the increasing menace of war because of their desire to appear prepared; in this way they incite each other to a rivalry which knows no bound."

Sir Robert Peel, leader of the British Conservative Party for many years, declared in a speech made in 1879: "Is not the time come when the powerful countries of Europe should reduce those military armaments which they have so sedulously raised? What is the ad-

vantage of one power greatly increasing its army and navy? Does it not see that if it intends such increase for self-protection and defense, the other powers will follow its example? The consequence of this state of things must be that no increase in relative strength will accrue to any one power, but there must be a universal consumption of the resources of every country in military preparation."

Another British statesman, Lord Grey of Fallodon, who as Foreign Secretary in the years before the war, viewed the race in armaments at first hand, says in his "Twenty-five Years." "The moral is obvious; it is that great armaments lead inevitably to war. . . The increase of armaments that is intended in each nation to produce consciousness of strength, and a sense of security, does not produce these effects. On the contrary it produces a consciousness of the strength of other nations and a sense of fear. Fear begets suspicion and distrust and evil imaginings of all sorts, till each government feels it would be criminal and a betrayal of its own country not to take every precaution, while every government regards every precaution of every other government as evidence of hostile intent."

Still another testimony is that of Gustav Stresemann, German Foreign Minister, and a foremost worker for peace through understanding in the post-war generation. Dr. Stresemann said in the Assembly of the League of Nations in 1927: "Security cannot and must not be based on armaments. They are not even the most effective form of protection, and they inevitably constitute a threat to neighboring countries. This is an absolutely certain outcome; it cannot be entirely avoided even by the most peaceful disposition on the part of the governments. We in Germany today are often tempted to say to our neighbors what was once said in the Forum of ancient Rome to a citizen of that city. When he appeared armed to the teeth in the midst of a peaceful crowd and tried to justify his arms on the ground that he feared to be attacked, he was simply asked, 'Quis tibi sic timere permisit?' (Who gave you leave to be so afraid?)"

The suspicions and fears bred by armaments are not merely vague and general, they are definite and specific. A nation does not prepare for war in general, it prepares for a war. At the head of each army and navy is a general staff, whose duty it is to make detailed and definite plans for war against all possible opponents. The psychological effect of preparing for a war against some definite nation is to make that war seem inevitable, at least to the experts who do the planning. The greater the armaments, the greater the number of experts

who have convinced themselves that war is unavoidable. When a crisis arises between two nations, the military and naval experts can do much to stampede public opinion into war.

NO ADEQUATE DEFENSE AGAINST MODERN WEAPONS

Recent scientific developments emphasize the futility of trying to gain security through armaments. Toward the close of the World War poison gas and airplanes were playing a part of steadily increasing importance. Since the War, science has greatly enlarged the potential usefulness of both. At a League conference on aviation in 1930, Brigadier-General Groves of the British Army said "Four years ago the British Secretary for Air stated that the air forces of one Continental power could drop within the first 24 hours of a conflict a weight of bombs equivalent to the total weight dropped in England by German air forces in the War (nearly 300 tons), and continue on that scale indefinitely. That represented a 1,500-fold increase in striking power in six years." Recent years have seen an even greater increase in effectiveness. Military experts agree that there is no adequate defense against a poison gas attack from airplanes, and that this form of warfare is bound to be of fundamental importance in any future conflict.

These implements of war cannot be effectively controlled because they are also implements of peace, necessary elements of modern progress. Many of the factories essential for modern industry can be transferred overnight into arsenals of destruction. Commercial airplanes can easily be turned into military planes; nitrate of ammonia extracted from the air for fertilizer can be used for high explosives. Any country with a well developed chemical industry has in that industry a potential means of widespread and terrible destruction. What good will it do France to fortify her frontiers, to strengthen her armies, to multiply her satellite allies, if Germany can destroy Paris in a night with bombs and gas carried in commercial airplanes? Where is there any security except in building up a public opinion which will not tolerate war and in strengthening the machinery for the peaceful settlement of disputes? To quote Professor Shotwell: "We have reached a place in history where we must choose between the dangers of the destruction of civilization in its entirety, and the possibility of making secure the happiness and well-being of nations by the abolition of war as the instrument of their policy."

REDUCTION ESSENTIAL TO ECONOMIC RECOVERY

With half the nations of the world approaching bankruptcy, and some of them

actually bankrupt, with thousands starving, with necessary social services crippled, the nations of the world are this year spending more than \$4,000,000,000 on armaments. Statesmanship, common sense, humanity, demand that this waste be stopped.

In normal times armaments are a check on the natural expansion of business, for the fear of war which armaments breed is always present. But now, at the peak of the depression, expenditures for armaments are not merely a criminal waste but a serious obstacle to world recovery. One of the causes of the economic depression and one of the reasons for its continuance is the collapse of international credit. A surplus of goods which cannot be sold is a major factor in the breakdown of industry in the United States. If this surplus could be exported, a long step would have been taken toward recovery. But foreign peoples can pay for these goods only if citizens of the United States will loan them funds. Yet American investors are unwilling to loan money to Europe so long as European governments continue to squander on armaments vast sums that are worse than unproductive, in that they lead directly to that next war which will make all loans valueless.

The American Committee on International Settlements of the International Chamber of Commerce, said in its report of March 10, 1932: "Your committee wishes, however, to point out that the reluctance of governments, despite the urgent necessities of their budgetary problems, to reduce expenditures for armaments, has further weakened the governmental financial structure of certain countries. . . President Hoover in his speech of May 4, 1931, said: "Of all the proposals for the economic rehabilitation of the world, I know of none which compares in necessity or importance with successful result of the Conference [on Disarmament]." In his speech in the Senate on the 5th of this month, Senator Borah declared that the reduction of armaments, together with the settlement of reparations and the restoration of the value of silver, were the three things that were essential before any return to prosperity is possible.

THE MORAL ARGUMENT

Finally, there is the moral argument for disarmament, the fact that all signatories of the Treaty of Versailles are legally bound to reduce their arms. In Article 8 of the League Covenant it is stated:

"The Members of the League recognize that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations.

"The Council taking account of the geographical situation and circumstances of each state shall formulate plans for such reduction for the consideration and action of the several governments."

In the preamble to Part V of the Versailles Treaty the following reason is given for Germany's disarmament: "In order to render possible the initiation of a general limitation of the armaments of all nations, Germany undertakes strictly to observe the military, naval and air clauses which follow." When the treaty was presented to the German representatives in May, 1919, they made the following observation to the sections providing for German disarmament: "Germany is prepared to agree to the basic idea of the army, navy and air regulations . . . provided that this is a beginning of a general reduction." To this observation the Allied Powers replied: "The Allied and Associated Powers wish to make it clear that their requirements in regard to German armaments were not made solely with the object of rendering it impossible to resume her policy of military aggression. They are also the first step towards the reduction and limitation of armaments which they seek to bring about as one of the most fruit-

ful preventives of war, and which it will be one of the first duties of the League of Nations to promote."

While the United States Senate did not ratify the Treaty of Versailles, but made peace with Germany by a separate treaty in 1921, our Government recognizes that we, like the other powers, are under obligations to limit arms. Assistant Secretary of State Rogers in a statement made before the House of Representatives Committee on Foreign Affairs on January 5, 1932, said: "The Versailles Treaty laid limitations on armaments for Germany, but expressly included in the treaty and in the Covenant of the League a statement that it was proposed that all nations of the world should proceed generally to limitation of armaments. We did not ratify this treaty, but in the course of a separate treaty with Germany we claimed the benefits and assumed the moral obligations to limit arms that were set forth in the Versailles Treaty."

Failure of the Allies to live up to their pledges to Germany to reduce their armaments, has been a major reason for the development of a blind unreasoning nationalism in Germany. It has made it easy for Hitler to go as far as he has in

tearing down the structure of reconciliation and appeasement built so laboriously by Stresemann. Do the nations want a fascist coup in Germany? Perhaps it is already too late to prevent it; certainly the way to ensure it is to allow the Disarmament Conference to adjourn without freeing Germany from the stigma of inequality under which she has suffered ever since 1919.

We have called the obligations accepted in the peace treaties a moral argument for disarmament. Salvador de Madariaga in "Disarmament" lifts the moral argument to a higher plane: "But the greatest loss of all is in the realm of the spirit. For the existence of armaments is a permanent blot on mankind. That in our present stage of civilization, twenty centuries after the divine teachings of Christ, five centuries after the all but divine creations of Leonardo, four centuries after the splendid achievement of Shakespeare, mankind should still be treasuring, piling murderous weapons in its arsenals, divided against itself, its soul blackened by fratricidal passions and its hands still soiled by human blood, is an appalling thought on which no mind can rest that is worthy of the name of human."

ECONOMIC SANCTIONS AND WORLD PEACE

BY WALTER W. VAN KIRK

Associate Secretary of the Commission on International Justice and Goodwill of the Federal Council of Churches

WHAT is the next step toward world peace? This question is particularly timely due to the military confusion in the Far East and the apparent inability of the nations to arrive at a satisfactory agreement regarding armaments.

Many answers have been and will be given to this question. One person will insist that an international police force be established under the aegis of the League for the preservation of peace throughout the world. Another will advocate a policy of economic sanctions accompanied, if necessary, by military measures. This argument runs as follows, "If a nation breaks the peace, let the other nations, by concerted action, institute an economic boycott and throw a military blockade around the offending nation and starve the treaty-breaking government into submission." Another will advocate a "do nothing" policy.

The recommendations of the Twentieth Century Fund's Committee on Economic Sanctions avoid the perils and risks of these and kindred proposals.

Christian thinking people of the nation will want to make a careful and un-

hurried study of this report. The Committee issuing this important document included among its members the Honorable Alanson B. Houghton, former United States Ambassador to Great Britain and chairman of the Federal Council's Commission on International Justice and Goodwill.

In brief the committee proposes:

1. An amendment to the Pact of Paris through which all the signatory nations would pledge themselves in the event of hostilities in violation of the Pact, or the threat of such hostilities, promptly to consult together to determine upon such joint measures of non-intercourse against the offending nation as would be appropriate to keep the peace, and

2. That the Government of the United States as co-initiator of the Pact at once take the lead in calling a conference of representatives of the signatories for the purpose of effecting such an amendment.

Among the measures of non-intercourse which the Committee suggests might be applied are:

1. A cessation of any shipment of

arms or munitions or other absolute contraband, and

2. Such further economic sanctions and concerted measures, short of the use of force, as may be determined to be appropriate and practical under the circumstances of any given case.

It is plain to everyone that the United States will not, at least for a long time to come, delegate to an international police force the responsibility for the maintenance of peace. It seems equally clear that the great powers, including the United States, are not willing to enforce peace by means of an economic boycott that carries with it a threat of military violence.

In view of the foregoing the United States will be forced by the very nature of things to take one of two steps. The United States may either pursue a perilous policy of isolation or, in common with other nations, seek to strengthen the world's peace machinery by implementing the Pact of Paris. The latter step is the one recommended by the Twentieth Century Fund's Report.

It is to be noted that the measures of non-intercourse recommended by the

Committee on Economic Sanctions are not to be accompanied by military action. This is a point of vital interest to the churches. The Committee's proposals of non-intercourse taken under the proposed amendment to the Pact of Paris would be, in the words of Evans Clark, director of the Twentieth Century Fund, "international passive resistance." A simultaneous embargo upon the shipment of goods to an offending nation could be put into effect solely by pacific and civil police processes. Such action could not be construed as an act of war. Nor could such action, provided for in a multilateral agreement, be regarded as a violation of the law of neutrality.

It is frequently said that economic pressure against an aggressor state is likely to result in physical hardships and possible starvation for the civilian population. The Committee on Economic Sanctions would permit food shipments to the offending nation. It is pointed out by the Committee's spokesman that "an international boycott which would cut off indiscriminately *all* intercourse with an offending nation might cause severe and unequal business and financial losses to the nations enforcing it. By allowing for elasticity in the application of measures of non-intercourse, however, the plan proposed by the Committee permits a choice of those which in each particular case would have the maximum effect on the nation against which they are applied, and which would impose the minimum burden upon the nations applying them."

Here, then, is a peace plan that strictly prohibits the use of military sanctions and that provides for the relief of civilian population. Moreover, this plan, if agreed to in the form of an amendment to the Pact of Paris would have the advantage of being practically universal, thus obviating the risks of political isolationism.

So long as the United States, in the event of a violation of the Peace Pact, insists on playing a lone hand, it will be forced either to trade with the warring nation, thus aiding the violation of a solemn treaty, or to declare an independent embargo against the offender. Obviously either of these two policies is to be avoided. And they can both be avoided by the adoption of the proposed supplement to the Pact, providing for prompt consultation by the signatory nations.

The Federal Council's Commission on International Justice and Goodwill would like to know how the readers of the religious press regard the proposals recommended by the Twentieth Century Fund. Correspondence, whether favorable to these proposals, or otherwise, is invited and may be sent either to the editor or to Walter W. Van Kirk, 105 East 22nd Street, New York, N. Y.

"WHERE DIPLOMATS FEAR TO TREAD"

James F. Green, Yale '32, appointed spokesman for undergraduate students of Great Britain and America, addressed the Disarmament Conference at Geneva with the following stirring words:

I petition you on behalf of several groups which have a particular right to demand the assurance of a permanent peace, based upon the principles that security is a collective interest of the several states, that the building of peace must be founded on equality of status, and that those instruments of war which allow rapid mobilization for purposes of aggression should be abolished. . . .

I should hardly be speaking with the candor of the new world did I not discuss some of the questions which constantly are being debated in every dormitory, club, and fraternity house in America and England. We never cease to ask, Were those ten million young men, who loved life as wholeheartedly as ourselves, the victims of an illusion when they fell to earth only a few years ago? Must the insanity known as war be repeated within our generation at the cost of our lives? Most important, what is to be our answer to the government in case of mobilization for war? No doubt it may be considered unwise, even impertinent, to raise these issues; yet I would be playing traitor to my constituency were I to remain silent. Perhaps students may rush in where diplomats fear to tread.

After contemplating the events preceding the catastrophe of 1914, we remain unconvinced of the wisdom of our predecessors. Fourteen years after the Armistice, the glamour and heroism of that period fail to impress us, even when inscribed in gilt on stone memorials. The swords have lost their brilliance; the helmets and shiny buttons are tarnished. In fact, the whole glorious temple of Mars has crumbled into ashes. We respect the noble war dead; but we question the judgment of those responsible for their death.

Organized slaughter, we realize does not settle a dispute; it merely silences an argument. We insist that for violence be substituted juridical control through the World Court and executive action through the League of Nations. If we are to evolve an international order out of anarchy, we must renounce nationalism and drastically curtail the absolute sovereignty of states.

The other speakers have much at stake; we [students] have even more, for literally we are fighting for our lives. I stand before you as attorney for the defense, pleading for a reprieve. It is my generation which will be called upon to surrender all we consider worth while

in life, in order to become targets for machine-gun bullets and victims for the latest poisonous gas. It is the young men and women of my age who will be commanded to commit suicide. It is my generation which will be requested to destroy the best of human culture, perhaps civilization itself, for causes which future historians will discover to be erroneous, if not utterly stupid or actually vicious. We have thus lost interest in being prepared for cannon fodder.

In a sense I am presenting an ultimatum, rather than a petition. The students whom I represent are watching critically every action of this conference. For behind your deliberations stands staring down at us the specter of Death. We desire to live and to live at peace. We desire to construct a world society providing freedom, equal opportunity, and a sense of security. We desire to make possible for every human being full development of personality in terms of the highest human and spiritual values we know. Those of us who have retained a concept of a loving and purposeful God, desire to live in peace lives which will reflect that concept. We therefore petition you for a substantial reduction of armaments, in order that we may have a civilization in which to forward this creative purpose.

A VENTURE IN FAITH

The European Youth Crusade for Peace and Disarmament culminated on Sunday, April 3rd, in Geneva. During the previous two months, about 150 audiences, totalling 50,000 persons had been addressed by a varying international group, the speakers coming from Belgium, England, France, Germany, and Holland. There were really two Crusades, both organized by the International Fellowship of Reconciliation. One group of young people traveled on foot down through Eastern and Southeastern France; the other paralleled this, beginning in Amsterdam and Cologne and traveling down through Southwestern Germany.

In each case, there was a small nucleus which made the entire trip. But there were many persons who shared in the Crusade for a few days, hiking from one town to the next, helping to advertise the meetings, perhaps joining in the speaking, and certainly in the thrilling songs of peace. Both Crusades ended in Geneva, and were met there by youth contingents from other Swiss towns, from Lyons and Great Britain for a great closing meeting.

The next day, April 4th, a deputation of twelve, representing six nations, waited on Mr. Henderson, to present a petition demanding that now, at length, the States represented at the Disarmament Conference "fulfill the pledges re-

newed and confirmed in the Covenant of the League of Nations and in the Briand-Kellogg Pact, lay down their weapons of international massacre, and make the Disarmament of all the starting point of a true and permanent Peace Policy."

Everywhere, in both France and Germany, the young Crusaders were greeted with enthusiasm as they came with their songs and speeches and their banner with "the strange device," *Treuga Dei*, (God of Peace). Peace organizations were forced to vie with mayors and council members in their offers of help and hospitality. The meetings were attended by from 200 to 1800 people. One country town of 4,000 inhabitants, offered an audience of 900 persons. At every meeting the stage was shared by speakers whose nations were at war a few years ago.

A German professor from Leipzig, an ex-service man, marched with the Crusaders over the ground in France where he had fought as an officer during the war. At a meeting there, the people recognized him, and before an enthusiastic audience, the mayor extended to him the hand of friendship.

The entire Crusade was a venture of faith, and the venture has been justified. Men and women all over Europe are weary of political palliatives; it is the deeply based Christian content of a message presented by those to whom it is *real* that holds attention; a message, political as related to present-day needs and crises, and religious in its answer to those needs. To this presentation there was extraordinarily little opposition. Such a venture of faith must be more than justified.

PRAY TELL US TRULY, WHO ARE THE REALISTS?

The obligations assumed in the Covenant by all members of the League, the World Court Statute with its Optional Clause, the Locarno Treaties, a variety of separate arbitration treaties, the General Act, the Convention for Financial Assistance, and, finally the Pact of Paris—these are the attempts that have been made to substitute processes of peaceful settlement for resort to war as a basis for national security. They render the problem of armaments a far different problem from that of 1914; but since they constitute a revolution in human thinking on a fundamental problem, their full support is not yet recognized. Certain statesmen and publicists are still talking of the problems of 1932 in the terms of 1914. They refuse to recognize that any progress toward peace has been made since the Hague Conference. They assert, for example, that human nature has not changed, that national methods have not

changed, that nations still pursue selfish ends and will continue to pursue them in spite of treaties. They point to the "lessons of history," they call for a policy of "realism" and condemn those who would limit armaments as "sentimental idealists." The situation in the Far East affords a plausible basis for these contentions. But the books are not yet closed on the Far Eastern situation and may not be for years to come. For the first time in history a great power has been called upon to defend her conduct before a forum of 54 nations, and stands at present condemned for the methods she has used by the public opinion of all the world. Even now it is by no means certain that Japan stands to gain in the long run by her adventure.

What are the "lessons of history"? If history teaches anything, it teaches that when ideas fail to keep pace with changed conditions, disaster results. It shows that, ever since the first man tried to stand erect, every move for progress has been condemned by the self-styled "practical realists" as sentimental idealism. Who are the realists today? Are they those who face the facts of a changing world, or those who, incapable of recognizing changes, continue to live in the past and draw their conclusions from premises that no longer exist?

It would be fatuous to underestimate the strength of the forces that consciously and unconsciously are working against disarmament and peace. It would be over-optimistic, perhaps, to assume that public opinion in every country will rouse itself to insist that its government carry out the pledges it has made. Certainly, those who put their trust in security through world organization are running a risk. But what is the alternative? For centuries we have been running the risks of war, and suffering for the risks we have taken. Is it not time, in the words of Ramsay MacDonald, to take some of the risks of peace?—From "The Challenge of Disarmament."

BEARING OF PARIS PACT ON DISARMAMENT

The essay written by a Peabody High School senior girl, Pittsburgh, Pennsylvania, which won first place in the National Student Forum on the Paris Pact, and entitles the writer to a trip to Europe as a member of International Relations Observation Group.

BY DREW STEELE

If security is the very essence of the problem of world disarmament, then arbitration is the essence of that security. The safety of the future rests upon the foundation of the triangle of security, arbitration, and disarmament. And what is this triangle upon which civili-

zation rests if it is not the Paris Peace Pact, which provides for security among the nations by the "outlawry of war" and for the settlement of all international disputes by peaceful means?

Arbitration permits this guarantee of security which is absolutely necessary before nations will agree to disarm. The pledge to renounce war and the pledge to disarm become one and the same; for, stated conversely, so long as nations refuse to give up their arms they are really relying upon war as a means for their security. The renunciation of war, therefore, implies renunciation of armaments which are the instruments of war.

Disarmament, then, has a vital bearing upon the Paris Pact, for it is only through such cooperation as the Geneva Convention for world disarmament that the nations are able to assure each other of their sincerity to make this treaty the supreme law of their lands. Willingness to disarm becomes the acid test of their pledge to outlaw war.

The Peace Pact is to disarmament what the core is to the fruit. If the Pact means anything at all, it means that commerce is safe on the high seas which are now open to all nations. It means that there will henceforth be no need for national defense as there will be no aggressor.

In spite of this, the Peace Pact does not deny to a nation the right of self-defense. War, as a policy of cooperation between the nations, has not been renounced by the Treaty. In fact, combined strength may be needed to punish the aggressor nation, for not nation, having agreed to "outlaw war," can remain a neutral. Each nation, it would seem, has an added responsibility to maintain an adequate police force to meet any emergency.

Any agreement for the renunciation of war will be ineffective until it also deals with any situation which might arise if war should threaten any part of the world. If aggressive war has been outlawed, what of conquest in the light of the recent violations of the Pact? Surely the Stimson Doctrine has made more vital the relations between the Pact and disarmament; for, have not the nations agreed not to recognize the legality of privilege in territory taken in violation of the anti-war Pact? Why should a nation engage in aggression if the fruits of its conquests are to be unanimously denied to it?

At last the foundation of the triangle of security, arbitration, and disarmament, upon which the civilization of the world must rest, has been made secure; for not only has war been outlawed but the hope of conquest, the very purpose of war itself, has been made impossible. Fear of failure rather than fear of rivals has made war futile and peace triumphant.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

THE HOME SERVICE SEASON BEGINS

On Monday, June 13, the Institute of International Relations opened at Haverford College. This year, an experiment was tried. Those Home Service Workers who are placed in or near Philadelphia, or who live in this general community and are going elsewhere, and whose time will permit, were gathered together for the first week at the Institute, where they attended classes, became acquainted with each other and members of the American Friends Service Committee, and developed a sense of group unity.

If there are any isolated Friends who do not know what a Service Worker is, the story is told briefly. When the rehabilitation work carried on in war torn Europe in those years following the all too recent world cataclysm was being laid down, and workers who wished to demonstrate their loyalty to their country in a constructive way were being recalled from France, Germany, Austria, Poland, and Russia, the number of young men and women in this country wanting to give varying lengths of time in some type of service under this Committee increased rather than diminished. It was a serious concern on the part of various members of the American Friends Service Committee that a channel be furnished whereby these young people might demonstrate a constructive type of patriotism in peace time as well as during a period of national strife. There was no question then as to whether there were sore spots in our own country that made for friction and bitterness, as there is no doubt now that there are areas of misunderstanding where young people might serve in simple and varied ways most constructively. Over a period of ten years these young men and women, either just out of college, or during their summer vacations, have given their services in a variety of ways. City settlements and settlement camps, backward rural communities and isolated mountain districts, penal and reform institutions, homes for orphans and those mentally deficient, Indian and Negro schools—these are representative of the types of institutions served.

That the experience has been more valuable by far to the workers even than to those helped, is unquestionable. Last year at a meeting of a good portion of the 76 workers placed for the summer, the Home Service Workers expressed their appreciation for the education such work had been for them, and wished it

might be possible for future workers to have a period of training comparable to that given the Caravaners each season. Therefore, those Service Workers for whom it could be arranged attended the first weeks of the Haverford and Northwestern Institutes. In addition to participating in the regular work, special sessions were held under leaders who discussed with them social and economic problems related to the particular activities they will be carrying on. Following are a few quotations from an outline submitted to various leaders who met with this group; they are indicative of the motive behind the organization of the Home Service Section, and the spirit in which these young men and women from Oregon to Connecticut, from Michigan to North Carolina approach their work.

"The genius of the Friends' approach to Social and economic problems is that all work is undertaken 'from the inside out.' There is a sensitivity to the divine background that guides our workers and that has through its outthrust sent us out into these situations of need. This means that wherever a worker goes he recognizes the divine element in both sides of the conflict situation, and treats both sides with that kind of understanding and respect that appeals to and calls out the best elements. By this spirit, Friends have undertaken prison reform, removal of bondage of slaves, securing of justice for Indians, war reconstruction, feeding and rehabilitation in post-war and economic crises. It has made possible at times the overcoming of almost insurmountable barriers, and has paved the way for basic reforms."

"Social work tends to 'run down' and the worker to treat his task mechanically and to give up hope of doing more than dispensing physical relief or a physical program. Our workers, if they contribute their unique element, bring to their work a spiritual background by the rigorous spiritual discipline of their own lives. They will have a freshness, a simplicity, an unquenchable affection for those with whom and for whom they work that no amount of discouraging lack of cooperation can resist."

"The spirit of an active pacifism will not stop at a refusal to participate in armed conflict. It feels keenly its responsibility to be actively at work in first understanding and then going to work for right as far as possible tense situations that have within them the seeds of injustice, hate, and war. We are respon-

sible for all of us. It is in this spirit that those of our workers who have shared in the pacifistic spirit of the Society in its deepest sense will approach their work."



THE COAL FIELDS IN BRIEF

Friends throughout the country have sent in varied questions about the status of the relief work in the coal fields from time to time. Funds are practically exhausted, and the feeding operations have been curtailed as much as possible. This does not mean, however, that no food distribution is being carried on. One worker describes the situation that faces most of the workers on the field in every district: "We are feeding 150 children. This group is made up of the most needy children including some of pre-school age. At another station we are feeding 50 children. Powdered milk and cracked wheat is the ration which I am using, with a few variations made possible from surplus supplies collected from closed schools and redistributed to the feeding centers. We are providing milk for 40 babies in one community. At —, where the school is closed, the principal told me that the day after school closed most of the children who had been having the school lunch came and stood in an orderly line outside the door waiting to be fed. He saw them and came and explained to them that school was closed and that he had no milk to give them; and the next day the line formed again at the same hour and on the third day he called me and said that he just 'couldn't stand it any longer.'"

Gardens have been planted, and the Service Committee workers are waiting their fruition as anxiously as the miners who are cultivating them with such zealous care: "The work has been getting harder from one point of view, because conditions are much worse, and we are seeing such general and such hopeless need. The little spurt of prosperity that followed the late cold spell towards the end of the winter, is entirely a thing of the past now, and there is a steady reduction of days of work and of pay.

"We are beginning to hear murmurs here and there and we know they must grow louder. And on top of the industrial gloom comes not only the discouragement of the insect pests that promise to wreck the gardens over which these people have toiled so faithfully, but the weather itself is against them and the lack of rain is already beginning to seriously affect the crops. We begin to think of Job and wonder whether there will ever be a happier day."

Lumber has been cut and is curing for the manufacture of chairs, tables, stools, etc. In addition to the small income with which this may eventually furnish the men, it also serves as a development

and outlet for all the creative energy that has been penned up within them and stultified by their years in the depth of a coal mine.

FRIENDS IN GENEVA

The Student Hostel has done remarkably well this past year, considering the general depression everywhere. Alterations in the Hostel arrangements make it possible for fifteen students to be accommodated, instead of thirteen, as before. During the winter quarter, the Hostel was full, and even had some students sleeping out and coming in for meals. During the spring quarter, things were less satisfactory as students became more and more affected by the economic crisis. Those from the Balkan countries, for instance, find it difficult to obtain remittances from home, owing to the severe restrictions. However, for the next academic year, beginning in October, nine students were already in prospect in May.

The Hostel keeps to its path of deep international friendship topped with gaiety. A recent letter from a student tells of a party for departing Hostellites. "We are losing two Japanese, a German, and an American, with another American to go soon. It was extremely interesting, since various groups gave skits in various languages. We had almost continuous vaudeville from 8:30 until 1:30, and then we sang songs. This morning every one is more or less dead, but no one regrets the effort expended."

Ever since the Disarmament Conference opened, it and its work have claimed a dominant place in the attention of the Center. Bertram Pickard, of the Geneva Friends' Center, is Chairman of the Joint Disarmament Committee which has been doing a great deal in co-ordinating work for peace.

The local Friends' group is very fluctuating, with constant changes, and the First-day Meeting varies in accordance with the size and personnel of the resident Friends. In the summer, however, the number is greatly increased by the access of visiting Friends. This fluctuation in number means also that the forms of united activity vary greatly. At one time, it is the question of the education of the children, while at another time, political and social questions demand attention. This winter, of course, the problem of disarmament has been especially studied.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

German Friends Make Proposal

The Yearly Meeting in Search of a Home



PYRMONT MEETINGHOUSE

IF you ask a German school-child at lunch time what he is going to do, he will probably answer, literally translated, "I go Quakering." This phrase has been a part of the German vocabulary, ever since the wide-spread activity in child-feeding of a dozen years ago. Yet there are still millions of Germans who do not know what Quakerism as a religion means, who do not know what it has to offer of spiritual food.

Rufus Jones and others have taught us that the German mystics were the real forefathers of Quakerism. It is not so well known that the early English Friends brought their perfected ideas back to Germany, and that German Quakerism has an honorable history of about 250 years. The very name of Germantown, Pa., reminds us of the thirty-three German Friends who came to the New World in 1683. Continual persecution wore down the group, most of the Friends migrated to England or America, and about 1880, the last group of German Quakers dissolved.

One meetinghouse has survived, probably the only one on the European Continent, which is now, within and without, almost exactly as built. This was erected in 1800 at Pyrmont, a famous health resort, about forty miles south of Hanover. Such well-known Friends as William Allen, Thomas Shillitoe, Elizabeth Fry, Luke Howard, and many others from England and America have worshiped here; and one American, John Pemberton, lies buried in the little graveyard close by. For a number of years there was a strong community of Friends at Friedensthal (peace valley), near Pyrmont, and the meetinghouse was always well filled—a thousand persons having attended its opening. Later many persons who visited the resort attended the Quaker Meeting such as Goethe, Queen Luise, and some kings of Prussia.

When the meeting dissolved, London

Yearly Meeting took over the little building, but sold it in 1893, keeping possession of the graveyard. The cemetery was long ago turned over to the new and rising German Yearly Meeting, which has for several years been making strenuous efforts to repurchase the building also. Suddenly, this spring, the Friends learned that the owners wished the lot for other purposes and intended to tear down the old building. The Meeting stepped in at once, and bought the material. The resort administration, which had already interested itself in the efforts of Friends, has now offered them a beautiful lot just on the other side of the graveyard, at a very low rental, with the prospect that it may be given them, later on. Here the German Friends are planning to erect the old building in the same old style, and using the same material, but enlarging the meeting-room to hold 300 persons comfortably, and arranging a basement room for meals.

Here, then, in future will be the Center for the German Yearly Meeting. Thus far, the meetings have been held in a different place each year. The break between the old and the new was complete. The Yearly Meeting had no tradition and no background. To meet in this historic place will link them up with all the past of Quakerism, in all the countries where our faith has flourished. To a people like the Germans this will be a tremendous value; it will give the Meeting a sense of stability which it has hitherto lacked.

The expenses of reconstruction amount to \$10,000. London Yearly Meeting has given for the purpose the \$1,000 which they received in 1893 for the old building. Nine thousand dollars remain to be found. German Friends will do their utmost, but their utmost is not enough. Are there Friends in this country who feel a concern to help this young Yearly Meeting to find a home? Contributions, no matter how small or how large, may

be sent to the American Friends Service Committee.

German Friends are facing the terrible distress of their country and the bitter-nesses and animosities of the time with a spirit like to that of the early Friends whose lives they study. In no way can we so encourage them more than by showing the solidarity of all Friends, by helping their Yearly Meeting to find an abiding-place and a home.

THE SEVENTH YEARLY MEETING

The Seventh Yearly Meeting of German Friends will be held from Wednesday the 24th to Sunday the 28th of August, 1932, at Bad Pyrmont, the beautiful watering-place near Hanover, where the old meetinghouse now restored to Quakerism stands to link the stirring past with the no less demanding present. The general theme for the Yearly Meeting will be "International Quakerism in the World of Today." It is hoped that chief speakers will represent Friends of England, France, Germany and the United States.

The Young Friends' Group will hold its meeting on the afternoon of the 25th of August.

At the conclusion of the Yearly Meeting, there will be a special gathering of French and German Friends, lasting from the 28th to the 30th of August, to discuss the mutual problems of their countries and ways of increasing understanding and goodwill.

NON-CONVENTION

The grass of my front lawn is not conventionally cut;
White clovers bloom upon it and yellow oxalis;
The dandelions' puffy heads blow with the eastern wind;
Bees here select rich clover blooms from which to drain rare honey.
And in my lazy way I drop my Sunday reading
To watch the bees and clover;
To watch a mother sparrow show her fledgling all-excited
Exactly how to catch a miller in the grass.
And now another mother seems to listen, cunningly as any Indian,
Then sportily draws forth a worm from out my curious lawn
To carry to her nestlings in my near-by apple tree.
Ho! a cat bird joins the pageant—
Knowingly she hurries past me, in her mouth a flaming cherry
Which she's pilfered from my neighbor's garden trees like Barbizon's.
The grass of my front lawn is not conventionally cut.

MARY KIRK ANDREWS.
Greenville, Illinois.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

THE POUND OF SPIKENARD

Editor, THE AMERICAN FRIENDS

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment... Why was not this ointment sold for three hundred pence and given to the poor? ... For the poor always have ye with you; but me ye have not always."—John 12:3-8.

In your recent editorial there is this sentence:

"Just yesterday, on picking up one of our leading exchanges we found a two page article, in which a pastor told glowingly how his congregation had financed the erection of a great modern religious temple—and we wondered how many hundred people there are within easy radius of his church who are perishing for a little religion exemplified by the Good Samaritan."

Every church and every meetinghouse is a pound of spikenard, very costly. Such church or meetinghouse anoints the feet of Jesus, the Spirit flowing from them with an ever widening circle of influence is like the odor which filled the house. Let us see how the cost of this special ointment (church or meetinghouse) first serves its sacred purpose.

We will suppose it is, as the quotation says, "a great modern religious temple." Hundreds of men are given work, their families are supported by such work—the quarry men, the cement burners, the men who dig the sand for the mortar, the slate miners who quarry the slate for the roof, the lumber men who cut down the trees from which the roof timbers are cut, and all the miscellaneous labor which makes the basic material for the "great modern religious temple" all these and their families are fed and housed and clothed, in part, by this "great modern religious temple." And what shall we say of the masons who carve the mul-lioned windows, of the artist in glass who creates a window which inspires and uplifts all who see it? Our ointment of spikenard, very costly, has already glorified the lives of hundreds of people, and with the consecration of the edifice the odor of the spikenard is wafted away to the ends of the earth—how? The story goes—a minister preached a missionary sermon—and his daughter, who listened to him, told him as they returned home, that she was convinced it was her life work to be a missionary—like Jephtha's daughter (Judges XI 30-34) the sacrifice

was his—but the spirit of Christ as a far wafted odor, was spread in distant parts. The writer's son came home from Northfield, his face turned to the mission field, was the odor of costly spikenard ointment (as exemplified by the Northfield Religious Plant) spread abroad? It was, not only in this one case, but in the cases of hundreds of other men before and since.

Our Society feels that a "great modern religious temple" is not for us. But we unconsciously share in the spiritual, mental and aesthetic uplift of the large, beautiful, ornate churches of other denominations, and the costly box of spikenard (a church edifice) is an upstanding confession to all and is singular in that the spikenard has been poured on Jesus feet. In our time, an electric flood light frequently lights up the emblem of our faith—the church—on the church spire, during the hours of darkness, and who can tell how often that cross standing out against the night may turn the intention of some soul from some evil to that Savior who was anointed by the costly ointment. From earliest childhood the writer has been an attender of one of our plain meetinghouses and he would not have them otherwise. He believes our protest against many practices in the churches of the day of George Fox was a necessary and divinely inspired protest, but it is proper to note that the Divine Ruler of the universe has not made this world a level plain, as our mode of dress and living would make the world, but He has given high mountains as an inspiration to look up, and has endowed our world with all the vivid colors of flowers and the radiant colors of precious stones.

We know that Heavenly Father approved the temple, which Solomon built, as being fitting for His dignity, and craftsmen were inspired for its adornment. Formerly the noblest architecture was expended on the churches, and they were the outstanding buildings in the neighborhood, and while today the buildings of commerce and industry dwarf the church, so much more should we welcome the "great modern religious temple" which plays the Good Samaritan from the first shovel put in the ground for its erection to the topmost gilding on the cross. And the more so it shows the good Samaritan because, unlike churches of former times in Europe, the money for which was raised by taxation (tithes), the money for the "great modern religious temple" is a free-will offering and

the church maintenance is a continuous offering to the glory of God, the individual offerings being like the drop of essence from the single little flowers of nard, the distillation of thousands of which are required for a thimble full of essence.

But what shall we say of the great religious temples erected for the Society of Friends by a former generation, of which, among many others, two may be mentioned? The meetinghouse of the Orthodox Branch of the Society of Friends erected in Philadelphia, Pa., in 1804 which, with the ground around it, is worth today \$850,000.00 and, in 1804, was one of the outstanding buildings in the city of Philadelphia. The meetinghouse and grounds of the Society of Friends in Richmond, Indiana, is worth approximately \$150,000 and in the year 1925 when it was rebuilt, was one of the notable buildings in Richmond, as, indeed, it is today. Shall these religious temples be sold and less valuable buildings occupied and the excess funds be applied in charitable ways? No!! The glory of God is served by the great religious temples erected by our Quaker forefathers and His glory is served by the free-will offerings which erect great modern religious temples today, and the odor of the spikenard is wafted from every window and door to the filling of the whole earth with the glory of God and of His Son Jesus Christ.

ALBANUS L. SMITH.

45 East Penn Street,
Germantown, Phila., Pa.

GOD SEND US MEN

Editor, THE AMERICAN FRIEND:

The following lines from J. G. Holland, quoted the other day in the New York Times, may interest you in connection with your editorial of May 26. Apparently there are several variations to the words.

"God give us men. The time demands

Strong minds, great hearts, true faith,
and willing hands;

Men whom the lust of office does not kill;

Men whom the spoils of office cannot
buy;

Men who possess opinions and a will;

Men who have honor; men who will not
lie;

Men who can stand before a demagogue
And dam his treacherous flatteries with-
out winking;

Tall men, sun-crowned, who live above
the fog

In public duty and in private thinking."

Appreciating as I did your editorial, there is this reaction to the title which may interest you. A High School senior in a recent oration said here that he thought leaders could not do much more until the general level of intelligence is

raised among the people. He thought what is needed is more people who keep the shoulder to the wheel steadily, each perhaps in a fairly small environment. Such people form the backbone of all good works. When I find my friends complaining of the inadequacy of our leaders at Washington or elsewhere, I think of two replies: (1) Why not try and be a leader, yourself? (2) Write to your leader and express to him your criticisms; that might be more constructive, and at least expresses yourself wholesomely.

WALTER G. BOWERMAN.

Leonia, New Jersey.

A FINE APPOINTMENT

The Secretary of the Interior has appointed Paul W. Gordon as Director of Education for Alaska. Under direction of the Commissioner of Indian Affairs, Mr. Gordon will have the supervision and responsibility for initiating, outlining and developing, and directing the educational work of the Alaska natives. He will be required to formulate, revise and develop curricula adapted to the special needs of education and designed to prepare the native Alaskans to take their places as active and productive citizens.

Under Mr. Gordon's supervision will be 105 schools scattered over Alaska and strung out on the Aleutian Islands into the North Pacific Ocean. He will be responsible for the proper supervision of all technical phases of the work, along with the broader object of making contact with various Federal and territorial agencies and with unofficial organizations to promote a program of cooperation for the betterment of the service in the education of the natives of Alaska.

Mr. Gordon is a graduate of Earlham College as is also his wife, Harriet Rawls Gordon; he has done post-graduate work in anthropology at Columbia University, and was a student at Sorbonne, Paris. He has had wide experience in educational work in the American school at Tokio, Japan, at Fisk University, and the Friends Select School, Philadelphia. During the World War Mr. Gordon was with the American Friends Service Committee in France. Later he spent a summer among the Osage Indians under the Friends' Home Mission Board. Since September, 1931, he has been a member of the staff of the Institute for Government Research, making a study of law and order among the Pueblo Indians of New Mexico.—*Indian Truth*.

NOTICE

ATLANTIC CITY — Private Guest House. Friends family. Residential section near beach. Rates moderate. Address 16 S. Troy Ave., Atlantic City, N.J.

SUSAN SISSON JONES

Almira Susan Cartland, daughter of Stephen and Almira Day Cartland, was born at Brunswick, Maine, April 2, 1858, and passed away on the morning of May 9, 1932, at South China, Maine, after an illness of less than two days, at the age of 74 years.

Her girlhood was spent in Maine where her father was a farmer and a Friends minister. She spent two years at Friends School, Providence, Rhode Island.

On May 2, 1878, she was united in marriage with Eugene M. Berry and a home was established on a little farm near Sabattus, Maine. Seven years later Eugene Berry died of pneumonia and the little family was scattered.

Very early in life she had given her heart to Christ and at the age of sixteen, out in the pasture, she definitely felt the leading that she should give herself to the service of Christ. From this time on to the end of her life her consuming interest was to preach Jesus Christ as the Savior of the world. During the five years following the breaking up of the home, she engaged in evangelistic work in Canada, Kansas, and Iowa.

In 1890, after holding a series of meetings at West Branch, Iowa, she became the first pastor of that meeting. Having married Charles E. Sisson on June 13, 1889, her home was reestablished and the children brought together again. From this time on she held pastorates in Iowa, California, South Dakota, New York, and Maine, the most recent being at South China, Palermo, and Weeks Mills, Maine. She was serving as pastor at the latter place up to the time of her death. In 1911 while living on a claim in South Dakota she established a Friends Meeting at Empire, where she served as pastor for a few years. During her long period of service she has held many revival meetings and hundreds of persons over the country have been led into Christian life and service.

In 1920 her husband, Charles E. Sisson, died, and in 1926, she was married to Linwood W. Jones, of South China, Maine, with whom she lived until the time of her death.

She leaves the husband, Linwood W. Jones; two sisters, Mrs. Henry Maxwell, of Millbury, Mass., and Mrs. Miriam A. Marr, of Auburn, Maine; a brother, Lindley H. Cartland, of Lewiston, Maine; her children, William E. Berry, of Oskaloosa, Iowa, Stephen C. Berry, of Rapid City, South Dakota, Mrs. William A. Wright, of Spearfish, South Dakota, and Mrs. H. Evert Kenoyer, of Weeks Mills, Maine; also nieces, nephews, and grandchildren.

Her life of devoted service and self-sacrifice, in spite of a frail body, endeared her to many and has been a source of inspiration.

QUAKERDOM • AT • LARGE

The many friends of Milo S. Hinckle will regret to learn of his severe illness in the hospital at Hartford, Connecticut. He is reported improving but will require some time before he is able to be about again. Much sympathy is felt for his wife and daughter who anxiously awaited the turn toward recovery.

* * * *

Henry and Alma Cox expect to return to the Cuba field the latter part of this summer. They will be glad to take whatever gifts Missionary Societies or individual Friends may wish to send to the Cuban Friends. Such gifts should be mailed to the Coxes at 321 South Washington Street, Whittier, California, early in July.

* * * *

Wilber Roberts of Allen, Nebraska, announces that Spring Bank Monthly Meeting of Friends in Nebraska Yearly Meeting will celebrate the fiftieth anniversary of its organization on August 14, 1932, and that he would like to get in touch with the former pastors. Should this come to their notice, they will confer a favor by letting him know their present address. He will be glad to hear from interested Friends who may have any prospect of sharing the occasion with them.

* * * *

David M. Edwards, Robert L. Simkin, Khalil Totah and Charles M. Woodman were in attendance at the Yearly Meeting of Friends for New England, held at Ocean Park, Maine, last week. A most satisfactory meeting is reported with a larger attendance than usual, especially of young people and children, and an unusual number of visiting Friends. Charles Woodman reported eloquently of the needs of the American Friends Board of Missions, and other visiting Friends gave very helpful and inspiring messages.

* * * *

L. Hollingsworth Wood expresses regret that he inadvertently omitted from his account of New York Yearly Meeting in our issue of June 16, the dramatic description of the work of Friends in the coal fields under the title "Friends and the Miners of Coal," by W. Glenn Roberts of Brooklyn, and the very inspiring account of the work of the Service Committee by Elizabeth Marsh of Philadelphia. He was very desirous that these Friends should not think that their helpful services were unappreciated. He had also attended New England Yearly Meeting and reports that it was a most delightful occasion.

A Japanese Friend in announcing recently his removal to a new address to *The Friend*, (London), took the opportunity to express some of his personal convictions regarding the Sino-Japanese conflict. The following is a translation of this personal message, which was printed in Japanese on the upper part of his postcard: "Whatever be the cause or occasion, all wars of whatever nature are wholly evil. I believe that all war and all expenditure in preparation for war should be opposed. As in the present Sino-Japanese War we see brothers of the same human race engaged in mutual slaughter, and note the sad plight of mobilizing soldiers and their families, this conviction lays hold upon me with a new power."

* * * *

In the new Friends Meetinghouse in Washington, D. C., June 11, a goodly company assembled to witness the ceremony and share in the meeting, when Faith Ward of Milton, Massachusetts, was united in marriage to Frederick J. Libby. Both bride and groom have been building stairways to the unfulfilled hope of peace, and their many friends in that occupation were with them to share in their joy. The bride had no attendants. Morris E. Leeds, Jonathan Steere, John S. C. Harvey and Harold Evans, Friends from Philadelphia were ushers. Younger members of the Washington Meeting served the refreshments during the reception under the hospitable direction of Sina M. Stanton. *THE AMERICAN FRIEND* joins in wishing them every happiness and many years of service in their new relationship.

* * * *

The English Friends Service Council has in its hands a fund the interest on which is devoted to sending Greek boys to the Thessalonica Farm Institute, at Salonica. The Quaker influence here is strong, and the boys not only receive the thorough training in modern agriculture which will enable them to help raise the living standards of the country, but they carry home with them higher ideals for understanding and friendship with the neighboring countries. During the year of 1932 a group of twenty-one fine young men have been receiving this training and all working hard. Five completed their course this year; but on account of the fall in the value of the pound, only two new ones can be taken to fill their places. Alfred Bayes, an English Friend at the School, is one of the committee in Salonica which deals with scholarships. The other members are

nearly all Greek Friends: Spiros Andoniades, Achilles Moraitis, Theodor Litsas, Mr. Georgiades, and Mr. Theocharides.

* * * *

The Society of Friends is represented in the thirty-first annual Northfield Home Missions Conference, meeting July 15 to 21, by Mrs. J. H. Callister, 62 Hubbard Place, Brooklyn, and Mrs. Freeman Scales, 179 Central Parkway, Mount Vernon, New York. Friends are represented also in the twenty-ninth annual Northfield Foreign Missionary Conference for Women, meeting July 12 to 20, by Anna Richmond, Portland, Maine; Jennie H. Callister; and Isabel Hartsuck, Oakwood School, Poughkeepsie, New York, Camp Leader. "The American Indians" will be the topic for study of the Home Missionary Conference. Dean T. W. Graham of Oberlin will again lead the Bible Hour and conduct the Forum. Classes in the morning, recreation in the afternoon, and Round Top and Auditorium services in the evening make up the regular program. A large number of young women live inexpensively in tents on the campus, and for this group special activities are planned. Both conferences have these camps. "Triumphant Living" is the theme for the Foreign Missionary Conference. Dr. Oscar M. Buck, Madison, N. J., and Dr. Milton T. Stauffer of New Brunswick, N. J., will again have charge of classes in Mission Fundamentals.

NEWS OF OUR MEETINGS

The First Friends Church in Colorado Springs, Colorado, will be the place of holding the Summer School of Friends Bible College of Haviland, Kansas, this summer July 14 to August 18. Many Friends making trips to the mountains or visiting in this section, will be glad to learn of this summer school. Four courses will be offered: Theology I, Theology II, Bible Prophecy, and Sociology and World Conditions. For further information Friends may write Miss Hannah Worthington, 1110 S. Nevada, Colorado Springs, Colo., or President S. T. Clark, Haviland, Kansas.

* * * *

The Bible School of Cincinnati, Ohio, Friends enjoyed a picnic and basket luncheon in the Burnett Woods on the afternoon of June 25. Plans for the Daily Vacation Bible School have been completed to be held for three weeks, July 11-29, with morning sessions. The main theme will be World Fellowship and all projects will be worked out on that

plan. The Meeting has been invited to conduct the Church Federation Vesper Services over Station WFBE, 6:30 to 7:00 p. m., the following Sundays, July 3, August 7, and September 4. They will furnish the speaker and special music.

* * * *

Kokomo Quarterly Meeting was held at New Hope meetinghouse June 17-19. In the meeting on Ministry and Oversight, Mary Fox brought a short message on prevailing prayer, bringing to our minds the story of Hannah who prevailed with God and her prayer was answered. Lena Chamness of Fairmount Quarterly Meeting, now pastor of New Hope Meeting was present and also Ola S. Oatley, who gave some practical thoughts on walking with God, faithfully performing little duties, and the blessings that follow. Good reports were given of the spiritual conditions of all the meetings. Ola Oatley gave an encouraging report of Friends North Mission in Kokomo. The subject for discussion was "Pastoral Visitations," opened by Kenneth Eichenberger, pastor of Hemlock Meeting. Josephine Hockett of Union Street, Kokomo, Meeting brought the message Saturday morning. Women Friends of New Hope Meeting furnished dinner at the noon hour on long tables under the shade trees. There was a large attendance of Friends present from all the meetings at the business session. Arthur Street from Oregon Yearly Meeting, a member of Greenleaf Monthly Meeting, Idaho, was welcomed. The subject of "Spiritual Gifts" was opened by Joshua B. Freeman, who referred to many texts from the Bible to back up his message. Lilit Farlow, of Union Street, Kokomo, Meeting, and Gail Freeman, of New Salem, also presented some good papers on the subject, and a number of Friends took part in an interesting discussion. The September meeting will be at New Salem.

* * * *

June in the Van Wert, Ohio, Friends meeting has been interesting. Children's Day exercises were held on the first Sunday and the children did credit to the Committee who trained them. A two-weeks' Daily Vacation Bible School followed with a bit larger enrollment than last year and was about all the rooms would accommodate. Five classes were organized and maintained. A very fine spirit of co-operation and helpfulness was manifested in the meeting. Such efficiency and such love for the work is developing among some of the younger members who acted as teachers and helpers that it seems they may be able to help some other meeting at some future time. An exhibit was held at the close giving the public some idea of the work done in the Bible classes and in the craft period. As an outgrowth of the school a William Penn Club has been

organized among the boys. The Colored Sunday School, in which the Friends here have been interested, is going very well and without being helped by other than their own people. They are having nearly sixty in attendance.

FOREST AVENUE FRIENDS

In a report to the evangelistic committee of Falmouth Quarterly Meeting in the Yearly Meeting for New England, the work of Forest Avenue Friends at Portland, Maine, indicates growth and development in all lines of church work. The Sunday school has two adult classes and twelve for children and young people. At Easter the attendance was over two hundred. Teachers have been faithful and their council meetings helpful. A successful Junior Endeavor during the winter months was used as a training class in the meaning of church membership. The Senior Endeavor of thirty-five young people has done splendid work.

During the winter and spring, five "church nights" were observed at the mid-week meeting and after the fellowship supper a program was conducted by the pastor, Lindley J. Cook. Missionary, peace and service education has been carried on. Four returned missionaries have spoken helpfully, and over three hundred pounds of used clothing were sent to the Service Committee for coal miners' relief.

A Junior Church is conducted by the pastor's wife, the children worshipping with the adults during the first half of their service then adjourning for their own special service. The Women's League, the Men's Club, The Boy Scouts, and two Camp Fire groups for older and younger girls have been helpful activities. Plans are being made for a Vacation Bible School in July similar to the one last summer which was very successful with an enrollment of more than fifty.

The interest of the community has been further demonstrated in that ten people became active members and six became associate members upon request of their parents. Five associate mem-

bers have also been transferred to active membership. The attendance at meetings for worship has increased nearly fifty per cent during the year and there has been a better response for special music. Printed programs have given valuable aid in the matter of announcements. Despite the depression which is being felt more and more, the finances of the church are being quite well provided for, which shows that a larger number are assuming their responsibility in this department of the work.

WHITTIER NEWS NOTES

Roy and Ruth Trueblood Votaw have closed their work in Cuba where they have been serving under the American Friends Board for three years. With their two little children they are now in Whittier for a while. Henry Cox and wife Alma, who served there for a number of years and have been in Whittier for two years, will return and take up the work again.

Emma Coffin is now in Richmond, Indiana with her daughter, Lelah Kissick, for an extended visit.

On the evening of June 19, a very delightful religious drama was presented to a large audience in the Friends Church. The drama was written by Anna Louise Tomlinson of the local church, and bears the title, "The Call of Moses." It began with him as a boy listening to his mother as she let him into the secret of the story of his people, his place in Pharaoh's family, and so on. It ended with his experience at the burning bush. The drama was directed by Bruce E. Gates, director of religious education in the local church.

WEST ELKTON HOME-COMING

The Home-coming of West Elkton, Ohio, Friends was held on Sunday, June 19. The Bible school opened at 9:30 a. m. with a good attendance. At 10:30 the meeting for worship was opened by congregational singing and a special number by the chorus. Preaching services were conducted by Charles E. Hiatt, General Superintendent of Indiana Yearly Meet-

George School Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*
Box 351, George School, Pennsylvania

ing. The sermon was timely and much appreciated.

At the conclusion of the morning meeting nearly one hundred people enjoyed a bounteous dinner in the shade of the trees on the spacious lawn. The social hour following the dinner was a time for renewing old friendships and making new acquaintances.

At 2:30 p. m. the meeting was called to order by the pastor, James M. Swander in the meetinghouse, when several short talks were given by visitors representing other points and Charles Hiatt brought another interesting message, in which he discussed the Eighteenth Amendment and the present economic condition.

Several from a distance were in attendance among whom were: Edith Talbert, a Y. W. C. A. worker of Tucson, Arizona, Milo Brown and family of Fountain City, Indiana, Dewitt Roberts and family of Lewisburg, Ohio, Amy Stubbs of Richmond, Indiana, and quite a number of Friends of the Salem Meeting.

This is the second home-coming held in West Elkton in the eight-year pastorate of James M. Swander. Everybody reported a good time.

WITH CHICAGO FRIENDS

Among recent visitors whose presence has been especially helpful we note the names of Joan Fry, accompanied by Ebenezer and Muriel Talbot of England, and Isaac and Edith Mason, English Friends who are returning, via the United States, from forty years of missionary service in China. The latter brought direct greetings from Arnold and Lois Vaught, members of meeting who were met at Shanghai by the Masons and welcomed to their new work in China. The meeting has also been blessed by the occasional presence of Max I. Reich of Philadelphia Yearly Meeting who is now becoming, in a way, a Chicago Friend through his recent appointment as a regular lecturer in the Moody Bible Institute.

The largest Monthly Meeting of recent months was held on June 15 when the reorganization of the Monthly Meeting as to officers and committees for the coming year was the main feature of business. In the meeting preceding the business session, Raymond Wilson gave a report of the Fifteenth Anniversary meeting of the American Friends Service Committee, and the Masons gave some interesting descriptions of their missionary work in China.

The meeting has recently taken an active part in several large gatherings of significance in connection with prohibition and peace. In the Dan Poling meetings, the main one of which had to be moved to larger quarters to take care of the unexpectedly large number who attended, were a number of our mem-

Good Books for Vacation Reading

For the long summer days, there is no finer recreation than good reading. Here are some suggestions that are sure to interest boys and girls:

JANE'S ISLAND By Marjorie Hill Allee Jane is a very real girl who gets into much trouble and has many exciting adventures. Even the boys will enjoy reading how Jane catches Planaria for her father's research work, and of her original idea for getting revenge on Dr. Von Bergen. THE YOUNG REVOLUTIONIST..... By Pearl S. Buck Written by one who knows China thoroughly, this story of Ko-sen and his friend Fah-li will prove fascinating reading for old or young. CHILDREN OF THE CABIN..... By Ada C. Brown Here is the joyous, wholesome atmosphere of pioneer days. Robert's and Mary's thrilling experiences in what to them was a new world give a realistic picture of what frontier life was like. SKYWARD By Richard E. Byrd Special boys' edition with introduction by the Boy Scout who accompanied Byrd to the South Pole. Illustrated, in a rainbow binding, wrapped in cellophane. Any boy will be delighted with this book. MEN WHO STOOD ALONE..... By Mary Jenness There is plenty of action in these stories of Daniel, Elijah, Jonah, Jeremiah, and other Old Testament characters. Written particularly for boys and girls, the incidents are made vivid and the characters unmistakably real. THE HOUSE THAT TOOK ROOT..... By Virginia Greene Millikin Boys and girls will be delighted with this story of Joan and Marcia and little Patsy and the rock house perched on a Colorado hill. And then there's the secret tunnel to make the story more exciting. SUSANNA AND TRISTRAM..... By Marjorie Hill Allee A story of the Underground Railway in the 1850's. Susanna and Tristram go to Cincinnati to live with their Uncle Levi Coffin and play exciting roles in helping slaves escape into free territory.	\$2.00 25c paper; \$1.50 cloth 30 cents \$1.00 \$1.00 \$1.50 \$2.00
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FRIENDS BOOK & SUPPLY HOUSE

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bers. Several attended the luncheon meeting of the Woman's National Committee for Law Enforcement held in the Naval Reserve Armory on June 13. More than 2,700 persons took part in this enthusiastic prohibition meeting. Very significant also was the Peace Parade on the opening day of the Republican National Convention. Jane Addams rode in the first car, which was the beautiful white car used by City Greeter Gaw, and in other cars were notables including Jeanette Rankin. Friends assisted in preparing for the parade and in furnishing some of the cars which made up

the attractive and impressive procession.

On Memorial Day members of the Sunday school enjoyed a picnic at our cabin in the Forest Preserve, near Palatine. Our visiting English Friends were a part of the group as were also a number of American Indians who were the special guests of the day.

Errol T. Elliott of the Five Years Meeting Board of Missions was the speaker at the June Suburban Day, the last of these regular meetings before the close of the summer season. He brought helpful messages in both the morning and afternoon meetings.

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ITEMS FROM OSKALOOSA

The following plan for the past year has seemed a worthwhile goal, although economic conditions prevented the carrying out of some details: Enlisting or Ingathering, September—October; Educating, November—December; Evangelizing, January—Easter; Training for service, April—June. In connection with this plan a Dedication service was held, October 4, in which heads of various organizations pledged cooperation in the church work.

For the past two years, the pastor has conducted a class of teen age young people in eight weeks of instruction in church membership. As a result of these classes fifteen young people have taken forward steps and been brought into active membership. The Intermediate Christian Endeavor group has more than doubled in average attendance during the year, and in one of the largest groups in the city. The enrollment of high school age young people in the Bible school is probably the highest it has been for some years.

Among the physical improvements made during the year, is an out-door, electrically illuminated bulletin board. An unused class room has been transformed into a library and cloak room, thus making more accessible the books of the church library to the congregation. An indoor bulletin board has been placed in this room.

Various monthly meeting committees have worked consistently during the year. The Peace and Service Committee arranged for a community-wide disarmament mass meeting. Children's day exercises were held Sunday, June 19. A very interesting pageant was given by

the children's department of the Bible school and the pastor, Cecil Haworth.

Some special Sunday evening programs were: October 4, Slides on "How we got our Bible"; October 18, Sacred concert by Ward Bedford; November 1, Slides on "Effect of Nicotine on Human Body"; December 27, Candle Light service by Ward and Mary Louise Bedford; Easter, Messages in Art and Music by E. H. Stranahan and President Bedford.

MARRIAGES

SILVER-MICHENER—At Newberg, Ore., June 30, 1932, Mildred Ruth, daughter of F. W. Michener, and Joseph Richmond Silver. At their home Pendle Hill, Wallingford, Pa.

FOR RENT

Five room cottage at Quaker Haven on Dewart Lake, Indiana. Mrs. A. R. Steddom, R. R. No. 3, Franklin, Ohio.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south.

The American Friend

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new
meetinghouse, Eden and Donohue Streets, Cin-
cinnati, Ohio. Bible School, 10:15, and Meeting
for Worship, 11:00 a. m. Minister, Leslie D.
Shaffer; address, 2854 Winslow Street, Cincinnati,
Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone
Street. Worship 11:30 A. M., Bible School 9:45
A. M., Christian Endeavor 6:30 P. M., Arthur
Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take
Fourteenth car to Joy Road or Clairmount car
to Linwood Ave. Bible School, 10:00 a. m.;
Meetings for Worship, 11:00 a. m. Christian En-
deavor, 6:30 p. m. Send names and addresses of
people coming to Detroit to Donald B. Spittler,
Minister, 13560 Roselawn Ave., Detroit, Phone
Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting
for worship First Day at 11 o'clock. Visitors
welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends
(Orthodox). Member of Five Years Meeting.
Corner 13th and Irving Streets, N. W. Meeting
for Worship, 11:00 a. m.; Bible School, 9:45 a.
m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday,
7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid
Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for worship First-
day at 11 o'clock, First-day school at 9:45.
Friends and others interested are cordially in-
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